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NOTICE.

The second volume of this publication is in a forward state of preparation for the press; and when completed, will be uniform with the first volume in every particular as to its typographical and mechanical execution. And in addition it will contain—either in the body of the volume or in a supplemental form—some original pieces of music, composed expressly for different parts of the services contained in this portion of the work.

DEDICATION.

TO THE VERY HIGHLY ESTEEMED,

EMINENTLY LEARNED, REVERED AND BELOVED

PROFESSOR GEORGE BUSH,

ONE OF THE MOST ENLIGHTENED EXPOSITORS,

AND DEVOTED ADVOCATES OF

TRUTH:

WHOSE NUMEROUS AND VALUABLE WRITINGS ADORN

THE LITERATURE OF OUR TIMES,

AND SHOULD BE THE GLORY OF THIS AGE AND NATION,

AS THEY CERTAINLY WILL INSURE TRANSCENDENT PRIVILEGES

TO SUCCEEDING GENERATIONS:

THESE PAGES

OF THE FIRST VOLUME OF THIS WORK

ARE

RESPECTFULLY DEDICATED.

SOCIAL AND DOMESTIC RELIGION.

VARIOUSLY ADAPTED

TO THE

DIFFERENT PERIODS,

INCIDENTS,

CIRCUMSTANCES AND

CONDITIONS

OF

HUMAN LIFE.

CONGRESS

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PRELIMINARY ANNOUNCEMENT,

COMPRISING A TESTIMONIAL, OR FAVORABLE OPINION OF THESE VOLUMES, AS DERIVED FROM A WELL-KNOWN AND VERY HIGHLY ESTEEMED SOURCE.

THE Compiler and his family having derived comfort under trials and afflictions, as well as instruction and encouragement in their ordinary Christian walk from the following collection, it was deemed expedient to submit the work to the inspection of a well-known and very highly esteemed theologian of New York city, with a view to its publication, from whom the following expression of opinion, favorable to the undertaking, was received in reply:

"If it will be any satisfaction to you to be assured of my full approbation of the general plan of this work, and of much of the actual execution, that assurance I can certainly give.

"The language of the prayers is simple, pertinent, and impressive, and the Collects, Scriptural ejaculations, &c., judiciously selected and applied. I find too a rich variety, adapting the offices to all the multiform occasions which are apt to arise in the course of one's experience in life. The interjected notes and remarks strike me also as generally appropriate. In fine, the leading features of the work, as a whole, impress me very favorably.

"For *domestic and private purposes*, I think the work, if published, would answer an excellent purpose."

Subsequently to the receipt of the above, the SECOND VOLUME more particularly has undergone several material alterations; and the whole work, after a careful revision, has again been submitted to the inspection of the same highly esteemed authority, from whom the following additional remarks have been elicited:

"From a renewed examination of your work entitled SOCIAL AND DOMESTIC RELIGION, in its amended form, I am still more deeply impressed with its adaptation to general utility. It embraces a great variety of devotional and other offices, suited to almost every state, stage, and condition of the Christian pilgrim in his journey through life. Ample provision, I find, is made for the wants of *social communities*, as well as of individual Christians; and the general tone of the work being free from sectarianism or cant, and distinguished by liberality and charity, it must commend itself to persons of enlarged and Catholic spirit in all denominations.

"To one important use it strikes me as eminently adapted;—I mean, to serve as a manual of private and public worship for emigrants and new settlers in distant parts of the country, where for the present there are no regularly organized Christian churches, and where yet the inhabitants are not willing to forego the privileges of religious instruction and exercises, knowing how prone are such communities to lapse into a state of comparative heathenism, of which their children will be sure to reap the bitter fruits."

These remarks are concluded by the writer's kindly expressed good wishes for the success of the publication.

Should the same favorable opinions and kindly sentiments happily be concurred in by the intelligent community to whom a material portion of the work is elsewhere* dedicated, the proprietor of this undertaking will indeed experience a rich reward.

* See the Dedication to Vol. II.
* See the Dedication to Vol. II.

PREFACE.

The entire selection and arrangement of this book, throughout, was originally designed solely for the use and benefit of the writer and his own family. But if the interests of his own household were consulted by such a work, the inquiry was very natural whether it might not be acceptable to others, as a useful book of Family Devotion.

Any observations in defence of the method here pursued, in the use of *forms* of Prayer, would certainly be quite superfluous, were it not for the reason that some Christians, whose motives we cannot but respect, appear to be of the opinion that every pious effusion should be entirely spontaneous, and extempore, or as is supposed, from the heart.

Now we grant that in some instances—not generally—this may be admitted, so far as applies to the cases of a few pre-eminently enlightened, as well as pious Christians, chiefly, perhaps, in their private devotional exercises. And we equallyadmire, with all, the lines of our beautiful poet—

> "Prayer is the soul's sincere desire,
> Uttered or unexpressed;
> The motion of a hidden fire
> That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

But in family or social prayer, and much more so in public, it cannot be doubted that by extempore efforts, instead of the HEART *alone* being engaged, as is generally supposed, it is and must be the HEAD also—if it be not very often *chiefly*—that has to be employed; and this too *rather to the exclusion* of that freedom and fervor which should characterize these holy exercises always at the very instant of their delivery.

If indeed all *forms* of prayer were to be rejected, all hopes of permanent improvement in true piety and goodness, we apprehend, would presently cease; and we should soon have no occasion for the use of either psalms or hymns, or religious books of any sort, by which so many living souls, and the souls of the dear departed, have been nourished and sustained: yea, even the word of God itself—the very 'bread of heaven'—would no longer be to us the needful source of those glorious hopes which it inspires, and for which we pray that it may be 'evermore given unto us.'

The writer of these remarks, being conscious of his own inability, knows but too well that the best extempore efforts on his part would have utterly failed of inspiring in the minds of his family the same degree of sound religious instruction which these pages are calculated to afford. And this consideration, if it be not a conclusive argument in their

favor, is, to himself at least, necessarily a good apology for their use. A like incapacity, leading to the same conclusions, may, *perhaps not unfortunately*, be the lot of some other equally humble Christian.

The writer has unreservedly availed himself of the best helps, *without respect to sect or party*, which the wisest men and the best of books afford; for himself acting under the firm resolve, that "AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

At the same time, it will be found that but few only of the Prayers are exactly copied from their respective authors, having been often abridged, differently arranged, and considerably altered in the phraseology, as best suited to the taste, or to the peculiar views and design of the writer.

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SANCTIONS.

"It is well to labor for the public good, but our families are the first claimants on our care, attention and time."

"He who neglects his own household on pretence of laboring even for the good of the public, has surely denied the faith, and is worse than an infidel."

"Let a man only do justice to his family by bringing them up in the fear of God, and He will crown it with His blessing."

"Ye differing sects, who all declare—
Lo! Christ is here, and Christ is there,
Your stronger proofs divinely give,—
And show me where the Christians live."

"Within thy house, if thou wouldst have it blest,
Pray oft, and be the mouth to all the rest;
Daily let part of holy writ be read:
Let, as the body, so the soul have bread."

"And now, a sweet home-circle bring to view,
A household blessed by fair Religion true:
E'en in this Iron Age, the Lord's own fold
May find, in innocence, an age of gold;
For piety and love, to man's heart given,
Can make this troubled earth a lower heaven."

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."—*Gen.* xviii. 19.

"The Lord God of Israel saith, Them that honor me, I will honor."—1 *Sam.* ii. 30.

"O magnify the Lord with me, and let us exalt his name together."—*Psalm* xxxiv. 3.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most highest. To show forth thy loving kindness in the morning, and thy faithfulness every night."—*Psalm* xcii. 1, 2.

"Great God, where'er we pitch our tent,
May we an altar raise;
And there in faith and love present
Our sacrifice of praise.
To Thee devote our health and strength,
While health and strength shall last;
For future mercies humbly trust,
And ne'er forget the past."

"The principal part of family religion," says *Archbishop Tillotson*, "is prayer, every morning and evening, and reading some portion of Scripture; and this is so necessary to keep alive a sense of God and religion in the minds of men, that where it is neglected, I do not see how any family can, in reason, be esteemed a family of Christians, or, indeed, have any religion at all."

A GENERAL INVOCATION.

MAY THE ONE SUPREMELY GLORIOUS,

INFINITE AND ADORABLE

LORD JESUS CHRIST:

THE TRUE CHRISTIAN'S ONLY CONCEIVABLE

'KNOWN GOD,'

BY WHOSE WISE PROVIDENCE IT IS THAT MAN IS BORN INTO THE WORLD, DESIGNEDLY TO PERFORM MANY VALUABLE USES, AS WELL AS TO LEAD AN ORDERLY AND REGENERATE LIFE, WHEREBY HE MAY BE FITTED FOR HEAVENLY EMPLOYMENTS AND NOBLER JOYS, IN THE FUTURE STATES OF HIS WONDROUS EXISTENCE:

MAY HE,

OF HIS GREAT MERCY AND GOODNESS,

ABUNDANTLY BLESS BOTH THE COMPILER AND THE READER OF THESE VOLUMES;

ESPECIALLY ALL THOSE WHO ARE INFLUENCED BY THE SPIRIT OF THIS WORK—THAT THEY MAY IMBIBE ITS SENTIMENTS PROFITABLY, TO THE COMFORT AND EDIFICATION OF THEIR SOULS.

Amen.

PART FIRST.

A SELECTION OF

MORNING AND EVENING FAMILY PRAYERS.

SUNDAY MORNING.

O LORD! on whom the eyes of all do wait, remember every creature of Thine for good, and visit the world with Thy mercy, on this day of peace and rest! This is the day which Thou hast given us, for the welfare of our souls; we will rejoice in it and be glad, and praise Thy holy name.

O Thou God of holiness and truth, who lookest not on the outward appearance, but lookest on the heart, have mercy on us, and teach us this day to worship Thee IN SPIRIT AND IN TRUTH. Give us grace that we may enter into Thy presence in lowliness of mind, and with contrite hearts, confessing our sins with sorrow UNTO REPENTANCE! And give us understanding to speak Thy praise with joy and gladness.

Let us draw near to Thee, not only with our lips, but with our hearts also. And hear, O Lord, in heaven, Thy dwelling-place, the sound of our fervent prayers, and when thou hearest, in mercy accept us.

We also most humbly beseech Thee to give us Thy blessed Spirit, to renew our minds; to reveal to us a right understanding of Thy Word; and to plant in us such a knowledge of the truth, that none may be able to pluck us out of Thy saving hands, but that we may be Thine forever.

Most adorable Lord! who on this first day of the week didst rise again triumphantly from the dead,* raise up our souls unto newness of life—make us more perfect in every good work, to do Thy will—and ever dispose us to that which is well pleasing in Thy sight. *Amen.*

NOTE.—Here, preceding the Lord's Prayer, may be used additionally any one or more of the Collects appropriately selected, and as noted 'for the morning'—perhaps most frequently the *Collect for Peace.*

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the

* "I have power to lay it down, and I have power to take it again."—*John* x. 18.

kingdom, and the power, and the glory, for ever and ever. *Amen.*

SUNDAY EVENING.

O LORD GOD of the Sabbath, we desire again to gather ourselves together before Thee, to close this sacred day with prayer and praise. Another opportunity has been given us of attending to the "things which belong to our peace." We thank Thee, that we have heard the joyful sound of the Gospel—those glad tidings which proclaim "comfort to them that mourn, liberty to the captive, and the opening of the prison to them that are bound."

Let Thy word, O Lord, "run and be glorified." "May Thy way be known upon earth, Thy saving health among all nations."

O ever-blessed God, Instructor of the ignorant, Purifier of the heart, by whose influence the mists of error are dispersed, and the chains of sin are broken, give unto us not only the knowledge, but also THE LOVE OF THE TRUTH! and grant that we may be in the number of those who hear thy word, AND KEEP IT!

May the REST of this Sabbath raise up in our hearts an earnest longing after 'that EVERLASTING REST,' which remaineth for the people of God! The joys,

O Lord, which Thou hast prepared for them that love Thee, no eye hath seen, no ear hath heard, neither is any heart able to conceive. O fit and prepare us for that state of blessedness! Give us wisdom to find the strait gate, and guide us in the narrow way that "leadeth unto life!" Sanctify us in body and in soul, and lead us in the path of holiness, and prayer, and praise, to that glorious kingdom, where angels bless Thy name for evermore, and where Thou livest and reignest, one true and everlasting God, world without end. *Amen.*

NOTE.—Here, preceding the Lord's Prayer, may be used additionally, any one or more of the Collects, appropriately selected, and as noted 'for the evening'—perhaps most frequently the *Collects for aid against Perils.*

Our Father, &c.

Either of the two following blessings may also be used occasionally after the Lord's Prayer, viz.:

'The Lord bless and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us PEACE.' *Amen.*

Or,

'THE peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of His holy name, forever.' *Amen.*

MONDAY MORNING.

O MERCIFUL GOD, who hast commanded in Thy Holy Word, that man shall eat his bread by the labor of his hands, and in the sweat of his face, be with us, we beseech Thee, this day, in all the duties of our calling, and prosper us with Thy blessing. Aid and strengthen us by the power of Thy grace, that we may not be slothful in business, but fervent in Spirit, faithfully serving thee, the Lord.

We beseech Thee to engrave all Thy commandments upon our hearts, and dispose us to fulfil that law of the Scriptures, which requires us to love our neighbor as ourselves, and to do unto others as we would they should do unto us; that we may not be tempted to envy or covet the goods and possessions, or advantages of others, but rather may we rejoice at the prosperity of the prosperous, as well as feel for the afflictions of the afflicted,—knowing that we ourselves may soon be afflicted and tried.

The REST of another Sabbath is gone! the cares of a new week lie before our path! Guide us in safety, O Lord, along the narrow way of life, and defend us from the temptations of the world, as well as from the deceitfulness of Satan, and of our own hearts.

And grant, we entreat Thee, that enjoying the fruits of our labors, we may acknowledge Thy con-

tinued goodness, and glorify Thy name by our unfeigned thankfulness,—showing forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days.

And finally, may we be received into Thy heavenly kingdom. *Amen.*

NOTE.—Here, also, preceding the Lord's Prayer, throughout this entire selection of Morning and Evening Prayers, may be used additionally any one or more of the appropriate Collects as respectively arranged designedly for this purpose.

Our Father, &c.

Likewise, also, *after* the Lord's Prayer, at the discretion of the parent or head of the family, may be used either of the two preceding blessings; or as we find generally ending the Epistles, viz.:

"The grace of our Lord Jesus Christ be with us all. *Amen.*"

Or as ending Colossians and 1st Timothy:

"Grace be with us. *Amen.*"

MONDAY EVENING.

O THOU BLESSED GOD, by whose good providence we are preserved to the close of another day,—teach us to look forward 'to the end of all things.' We are admonished, by the silence of the present hour, to stand prepared for that night, when the noise of this busy world shall be heard no more.

O let not 'that night' overtake us before the great business of life is done; but since Thou hast, in great mercy to our souls, given us 'a day of salvation,' let us not sleep as do others, but watch and be sober.

And whatsoever our hands find to do, especially in the affairs of life eternal, may we have grace to do it 'with all our might,' ever remembering that there is no work, nor device, nor knowledge, in the grave, whither we are going.

To Thee, O Lord, do we direct our eyes, and for Thy favor will we humbly wait; for Thou only canst make us truly blessed.

Let us not be numbered with the "men of this world, who have their portion in this life," but with those who, "confessing themselves strangers and pilgrims on earth, are seeking a better country."

O remember us, we pray Thee, "with the favor that Thou bearest unto Thy people, and visit us with Thy salvation."

Although Thou seest fit to visit any of us for our offences with the rod, yet Thy loving-kindness Thou wilt not take from us. Grant that all things may work together for our good.

We thank Thee, that we have 'a place where to lay our heads' after the fatigues of the day. But doubly pleasant are our bodily comforts, when they are sweetened by a sense of Thy mercy to our souls.

Suffer none of us to let the day conclude without lifting up a sincere and earnest prayer to Thee, for grace to be prepared for every circumstance of life, or of death.

Our Father, &c.

TUESDAY MORNING.

MOST GRACIOUS and most glorious LORD, 'who is like unto Thee!' Almighty in power, and yet 'abundant in mercy'—of 'purer eyes than to behold iniquity,' yet 'long suffering towards offenders!' All our endeavors to set forth Thy praise must be feeble and imperfect. But Thou lookest to the heart, and will accept the praises of weak, and even of sinful mortals, when they turn from their evil ways, and desire to give unto Thee 'the honor due unto Thy name.'

We would offer up our unfeigned thanks to Thee this morning, for all the blessings of the past night. The *sleep* with which we have been refreshed, the *light* of returning day, and *health* to use and enjoy it, are all Thy gifts. Let us not neglect to bless the bountiful Giver! for we must confess that we have too often overlooked Thy goodness, and forgotten to devote that life to Thy service, which Thou hast mercifully

prolonged. Henceforth may we more diligently employ our powers in endeavoring to do Thy will.

We thank Thee, O Father of mercies, for Thy holy Word, which teaches us 'how to walk and to please God.' We would take it as a "lamp unto our feet, and a light to our paths." We are apt to be 'weary in well-doing,' but, through thy help, we shall be enabled to persevere.

May our 'affections be set on things above;' and may we neither fall into the snares which lie in our way, nor sink under the burdens we may be called to bear.

Thine eye is always upon those who fear Thee, and Thou hast promised to make all things work together for their good!

We humbly pray, that as we increase in years, we may increase in 'all the fruits of righteousness,' and so become 'meet to be partakers of the inheritance of the saints in light.'

Our Father, &c.

TUESDAY EVENING.

O Thou, who art ever 'worthy to be praised for Thy goodness, and Thy wonderful works to the children of men,'—we come before Thee to thank Thee for all Thy mercies, and to ask for a continuance of

the same, for we are still thy needy creatures—blessed be Thy name! 'Thou art rich, unto all that call upon Thee!'

We thank Thee for our preservation by day. We thank Thee for the season of rest, and the means of enjoying this blessing. Enable us, O Lord, to use all our bodily comforts with a considerate and devout mind. And let us not lie down on our beds without serious reflection and prayer,—remembering that the time is soon coming when we must lie down in the grave.

And, seeing that 'our life is but a vapor,'—and we know not but that 'this night our souls may be required of us,'—O give us all a serious concern to be in a state of preparation for our last hour. We are too often more attentive to things of inferior moment, than we are to this great duty. We secure our habitations, but we are apt to forget our souls! O, forgive that folly which often leads us to take thought only for that which is least worthy of our concern, and make us 'wise unto salvation.'

We now commend ourselves to Thee, O Lord, blessing Thee for the privilege of being encouraged to pray to Thee. We humbly entreat Thee to bless all whom we ought to remember in our prayers. We commend to Thee our dear relatives and friends at a distance from us. We commend also this neighborhood to

Thy care. To Thee, Father of mercies, we particularly commend the children of affliction. O be gracious to those who are 'chastened with pain,' and to those who are 'wetting their couches with their tears,' and to those 'whose hearts are meditating terror.' Above all, we pray Thee to look down in mercy upon departing souls, and take away the bitterness of death, by saying to the trembling heart, 'I am thy salvation!'

Our Father, &c.

WEDNESDAY MORNING.

Our voice shalt Thou hear betimes, O Lord, "in the morning will we direct our prayer unto Thee, and will look up." Blessed be the name of the Lord, that Thou hast kept us the past night, and preserved our lives. We beseech Thee to receive us this day, and take us under Thy gracious care. Rule and govern us by Thy Spirit, and fill our hearts with a lively sense of the realities of heaven, and with a true understanding and knowledge of Thy blessed word.

And as we pray that our minds may be thus enlightened, so we beseech Thee give us grace *to live* agreeably to what we know. Suffer us not to be of the number of those who profess to know God with

their mouths, and yet deny Him by their deeds. Let us not be like that son who said to his father that he would labor in the field, yet went not at all to the work. Rather may our hearts be disposed and made like that good and fruitful land, which yielded in its season a rich and abundant increase.

Assist us by Thy grace to watch over our thoughts, words, and actions. Suffer us not by word or deed to grieve Thy blessed Spirit, or dishonor our Christian name and profession. Grant us to live in the daily exercise of that pure and peaceable wisdom which cometh down from above.

And dispose us to love our neighbors as ourselves. Make us more of *one mind*, having compassion one of another. Let us seek *peace*, and ensue it among all mankind. And may we so walk in the light of Thy truth, to the praise of Thy holy name, and the benefit of those around us, that they, seeing our good works, may glorify Thee.

Our Father, &c.

WEDNESDAY EVENING.

Most Merciful Lord, who art pleased to declare Thyself 'near unto all who call upon Thee,' and 'ready to fulfill the desire of those who fear Thee,' enable us to make Thee our trust, who "doest wonderful

things," and "whose counsels of old are faithfulness and truth."

O, that we may be wise enough to remember Thee in the day of prosperity, so wilt Thou "know our souls in adversity." Thou art the source of all true comfort; "when Thou givest quietness, who can make trouble?" But "when Thou hidest Thy face," who then can endure the day of trial?

Suffer us not in vain to expect that we shall pass our days without tasting of the cup of affliction. But when troubles come upon us, O Heavenly Father, 'remember that we are but dust,' or "as a leaf driven to and fro," and give us "help in time of need."

Enable us patiently to resign ourselves to Thee, "who dost not willingly afflict or grieve the children of men." And, when we are in affliction, let not the desire of relief be the only concern we may feel; but may we endeavor to profit by our trials. Let the rod of affliction be made to help us, in that great and difficult work of withdrawing the heart from the world. When it is found that the idol cannot "save us in the time of trouble," may we see the vanity of trusting in it; and remember the lesson which we are taught, to the end of life.

Let us pass the rest of our time with an eye stedfastly directed to Thee, the proper object of our trust;

accounting it a mercy, to be made to feel that this world "is not our rest;" and learning, through the disappointment of our earthly hopes, to seek more earnestly that "rest which remaineth for Thy people."

We desire, most merciful Lord, to commend all the children of affliction to Thee this night. And we bless Thy holy name, for all those whom Thou hast this day preserved from partaking of their trials. Be our defender this night, O Lord, from all evil; and be graciously pleased to restore us to the light of a new day.

To Thy holy name be ascribed everlasting praises. *Amen and Amen.*

Our Father, &c.

NOTE.—In reference to the *subjects* of the Prayers for Wednesday and Friday evenings, or any other of this Selection, should the *particular* subject of either of these Prayers prove to be unsuitable to the occasion and circumstances of the family at the time, one of either of the *General Prayers* for morning or evening, may be used instead. Or probably some one of the other following prayers may be appropriately substituted.

THURSDAY MORNING.

O LORD, OUR GOD, "Who makest the outgoings of the morning and evening to praise Thee," we draw near to Thee, "whose eyes are over the righteous, and whose ears are open to their prayers."

With the privilege of entering upon another day, we have to thank Thee likewise for the advantages of being able to follow our respective occupations. For it is owing to Thy mercy that "man goeth forth to his work, and to his labor until the evening." We therefore pray, that we may now go to our several employments with Thy blessing upon us. Grant us the spirit of contentment and gratitude; and while we are living quietly, in the diligent fulfillment of our several duties, let us not be seeking our own gain only, but also the comfort and good of others.

And enable us so to manage all our temporal affairs as not to be enslaved by them. Dispose us, with respect to the things of this life, to be moderate in our desires, that we may not take so much business upon ourselves as to distract our thoughts, and disqualify ourselves for the duties and enjoyments of religion. In prosperity may we be humble, and patient in adversity.

Should difficulties at any time occur in our affairs, make us willing to suffer anything rather than seek relief *by dishonorable means!* Nor let us in an hour of difficulty depend on human wisdom alone, "but call upon Thee in the day of trouble," for there is no wisdom like Thy wisdom, no power like Thy power, and therefore, no dependence so secure from disappointment, as that of "making Thee our trust." Yet

if it should seem not good unto Thee to give success to our labors, enable us to say from the heart, "Thy will be done."

Let our hearts and hopes be fixed on "the good things which thou hast prepared for those who love Thee," that our comfort and peace may not depend on any of the events of this changing world, but on Thy wise and gracious purposes, which shall "stand fast for ever and ever!"

In this true wisdom give us grace to improve day by day, O merciful Lord, who hast taught us thus to pray.

Our Father, &c.

THURSDAY EVENING.

"FATHER OF MERCIES," and "GOD OF ALL COMFORT," we thank Thee for making Thyself known by these and other gracious names; they encourage helpless and unworthy creatures to pray, to hope, and to rejoice.

Nor is it in Thy Word alone that we find these encouragements, but likewise in the world which we inhabit. Though it abounds with offences against Thee, yet it affords numerous means of comfort and enjoyment.

We thank Thee for every thing which Thou hast mercifully provided to remove pain, to rescue us from immediate death, to give length to our days, and comfort to ourselves, or to those who are dear to us.

But how shall we find words to express that mercy which Thou hast manifested in the 'Redemption of mankind!' By our sins we had brought pain and distress upon ourselves; but, 'rich in mercy,' as well as 'infinite in wisdom,' Thou hast provided the means of our being saved from these dreadful consequences of disobedience.

O, grant that this mercy of Thine, so unspeakably great, may have its due effect upon us; rejoicing our hearts, sweetening our labors, allaying our fears, and regulating our lives. Influencing us also in our disposition and conduct towards our fellow-creatures, inclining us to charity, to gentleness, patience and forbearance.

Let none of our present enjoyments so sensualize our hearts, as to make us forget Him, 'who hum bled Himself even unto death for us!' While we are partaking of the bounties of Providence, may we call to mind the agonies and the cross of a suffering Sa viour. And may we lift up a thankful heart to Him, through whom the curse to which we were exposed is removed, and the blessings which we had forfeited are restored.

Enable us, O Lord, day by day, to walk as Thy *true* disciples, pursuing the duties of our calling, in a sweet and peaceful reliance on the care which Thou art pleased to take of thy servants.

NOTE.—Here the suitable Collect to be used additionally would perhaps be No. 27—*For all Conditions of Men.*

Our Father, &c.

FRIDAY MORNING.

ALMIGHTY AND ADORABLE LORD GOD, who hast given us refreshing sleep while we lay upon our beds, and enabled us to rise from them in health; we draw near to Thee, with the offerings of praise and prayer. Let our family worship, O Lord, be acceptable in Thy sight.

And may we not only *speak*, but *live* to Thy praise,—our obligations to do so being continually increased by the addition of new benefits conferred upon us. "What shall we render unto the Lord for all His mercies."

But, O Heavenly Father, great as are all our temporal blessings, they are yet far exceeded by what Thou hast done for our souls. Thou, O Lord, hast become highly exalted, as a Deliverer "mighty to save." Through "the riches of Thy grace" Thou art a *Shep-*

herd to protect and feed us, and a *Guide* to direct our feet in the way of peace.

O, that a due sense of "the multitude of Thy mercies" toward us, may have a sanctifying effect upon our minds, that while our hands are employed about the affairs of the present life, our hearts may not be improperly affected by them.

Enable us to "tread in the footsteps of thy flock." Like Enoch, may we "walk with God." Like David, may we "set the Lord always before us." Like Moses, may we "endure as seeing Him who is invisible." Thus, with us, let the whole day of life be spent, that when its evening shall come, we may end our day like Simeon, and say, "Lord, now let Thy servant depart IN PEACE."

For grace so to live, and so to die, we humbly pray, for Thine own name and mercy's sake, O adorable and ever blessed Lord and Saviour. *Amen and Amen.*

NOTE.—Here the suitable Collect to be used additionally would perhaps be No. 28—*A General Thanksgiving.*

Our Father, &c.

FRIDAY EVENING.

BLESSED BE GOD, "who casteth not away our prayer, nor turneth His mercy from us!" Although it may seem good unto Thee, O Lord, sometimes to cause grief, yet hast Thou compassion on us, "according to the multitude of Thy mercies." And when Thou "visitest with the rod," Thy hand is not so severe as it would be wert Thou to "deal with us according to our sins." If we are "in heaviness," it is but for a season. Our chastisements do not endure so long, nor return so frequently, as do our offences.

O most gracious God, who pardonest iniquity, and passest by transgression, let us sing aloud of Thy mercy; for Thou hast been our defence, and our refuge in the day of our trouble.

There is not one of us but has great reason to make Thy mercy his song. O give a thankful heart to those who have been preserved from trouble. Bestow the same grace on those who have been delivered out of it. [Some of us have had occasion to "cry unto Thee out of the depths" of affliction; but from thence the voice of prayer reached Thy gracious ear. "Thou didst send from above. Thou

didst stretch forth Thine hand, and draw us out of many waters."]

Now, Lord, grant that we may not forget "the vows which our lips have uttered when we were in trouble." And may none of us forget the lessons which we learn in the school of affliction! Let the wisdom which we learn at such times ever abide with us.

Make us all obedient to Him who teaches us that our first business is to "seek Thy kingdom." And do Thou in mercy impart to us those constant supplies of grace, which will enable us to believe and hope unto the end!

And teach us, O Lord, so to live in the world, as to be daily providing for that hour in which we must leave it. For we would not forget that, however Thou mayest from time to time relieve us from sickness, or deliver us out of trouble, the hour will soon come when we must "pass through the valley of the shadow of death." Let us therefore be habitually preparing for "our great change," as those who, with "their loins girded, and their lights burning," are waiting with joy the coming of their Lord!

Our Father, &c.

SATURDAY MORNING.

O ALMIGHTY GOD, the Author of our being, the "Father of our spirits," the Source of all our comforts, "in whose hands is power and might," and from whose compassion we derive the hope of salvation, we have again to praise Thee for that goodness which every day calls upon us for a thankful heart, and encourages an humble trust in Thee.

Enable us, O Lord, while we are going about the duties of our calling, to rejoice in what Thy goodness has done for us, and in what it will continue to do for us to all eternity, if we seek and follow the direction of Thy holy Word.

We humbly pray Thee to be our defender this day from every evil to which we are liable. But above all, we would implore Thy help against whatever may tempt us to sin against Thee. "Hold up our goings in Thy paths, that our footsteps slip not." And enable us to be "faithful unto death, that we may obtain the CROWN OF LIFE."

Whilst we continue in this world, may we be diligently concerned to pursue the whole course of Christian duties. Sanctify our hearts, that we may endeavor to please Thee. And give us grace to walk according to the rule of Thy Word in *all things!*

Guide and bless us, we pray Thee, in all our affairs.

Prepare our minds for whatever may be Thy will. Enable us to view Thy hand in every comfort we enjoy; and teach us to submit with resignation to every trial Thou permittest to befal us, being assured that "all things shall work together for good" to them that love, and fear, and obey Thee.

May we all, in our respective places, constantly act as in Thy sight! Here, in this family, may "mercy and truth meet together, and righteousness and peace embrace each other."

Our Father, &c.

SATURDAY EVENING.

BLESSED LORD, "the Author and Giver of all good things," graciously accept the worship of a family which Thou hast mercifully preserved continually unto this day. We desire to take a thankful review of Thy Providence, and would adore the name of that God, of whose goodness, patience, and mercy we are still living witnesses.

Suffer us not to forget, that whilst we are supported by the same hand which provideth food for all the inferior creatures, Thou hast honored us above them. It is our privilege to see Thee, our Creator, in the administration of Thy Providence over all things, as

well as in the supply of our daily wants. By Thee we were formed. "Thou wast our hope, when we hanged yet on our mother's breast." And "by Thee have we been holden up ever since we were born."

Blessed be Thy name for all the comforts which from day to day we have severally enjoyed. To Thee we are indebted for our health, our strength, our peace, and our safety. If *death* hath not come into this house—if *evil tidings* have not been brought hither—if *disease* hath been kept away, or removed from us, it is wholly owing to Thy gracious care that we have been thus favored during the past days of this week.

And now we look forward with pleasure to the return of Thy holy day. May we be preserved to see it, and rise in health in the morning to attend the services of Thy house; thither may we go with willing feet; and there, taking a review of the multitude of Thy mercies, may we lift up the voice of unfeigned thankfulness.

Pardon and forgive, blessed Lord, any in this house who may have suffered time to be totally lost, or uselessly applied. And since their passing hours are making way for "the end of all things," O give them grace to "redeem the time," and to be followers of those who are waiting with joy for the coming of

their Lord, with "their loins girded, and their lights burning."

O Thou, who hast been pleased hitherto to preserve us, vouchsafe us Thy continued help during the remainder of our earthly course. We pray Thee to be with us, to direct, and to strengthen us. Should any false light appear, suffer us not to follow it. Should the "enemy come in like a flood," preserve us from being swept away. And be Thou our light and our strength, that we may "finish our course" *well;* that we may "*keep the faith*," and that we may have a well-grounded hope of receiving "*a crown of righteousness*," when Christ the Lord shall appear!

Our Father, &c.

NOTE.—Besides the two following "General Family Prayers," may be used occasionally the first Morning and Evening Prayers "for a person in private," which are also suitably adapted for this purpose.

And it may here be noted in general, that for the sake of greater variety—if thought desirable—most of these prayers, by a little alteration, can be as well adapted either for morning or evening—a simple fact, however, of which it is admitted the intelligent reader scarcely needs to have been reminded.

A GENERAL FAMILY PRAYER,

FOR THE MORNING.

O Most Gracious God and kind Father, in all humility of soul and body, we present ourselves before the throne of Thy majesty and glory, acknowledging that we are Thy dependent creatures, and that from Thy bountiful hand we receive all our manifold and exceeding great blessings.

By Thee we were wonderfully made; by Thy power we have ever since been preserved; and to Thy goodness we ascribe it, that we are brought in health and safety to the beginning of this day.

Accept, we humbly pray Thee, our unfeigned thanks for all the mercies and blessings which Thou hast been pleased to bestow upon us; and pardon, we beseech Thee, our great unworthiness of all that Thou hast done for us. Give us such a deep sense of Thine infinite loving-kindness and tender mercy towards us, as may engage our hearts more and more devoutly to love and obey Thee, and make us afraid of every thing which may be displeasing in Thy sight.

O Lord! vouchsafe us such a measure of Thy grace and Holy Spirit, as may defend us against the snares and temptations of this wicked world, and enable us to overcome all our corrupt and sinful desires. Give us a true sense of the inestimable

value of our souls, that we may make it the chief concern of our lives to work out our salvation with the greatest care and diligence, and to secure an interest in Thy favor, which is better than life itself.

Withdraw our minds from the love of this world, and place them more upon heaven and heavenly things. Give us grace to use the enjoyments which Thou art pleased to bestow upon us with temperance, sobriety, and moderation—with an entire trust and dependence on Thy Fatherly care and good providence, and with a perfect submission to Thy blessed will in all things.

Guide us, we pray Thee, by Thy right hand, and conduct us by Thy good Spirit, through all the business and affairs of this life. Teach us to act with faithfulness and honesty in everything that we undertake; and give us such a dread of Thy displeasure, and such a sense of thy continual presence with us, as may guard us by Thy grace against all the temptations of the world, the flesh, and the devil.

Be with us, O Lord, this day, wherever we go, and in whatever we do. Preserve us from the dangers of evil company, from the deceitfulness of our own hearts, and more especially from those sins or evils that are most apt to betray and ensnare us. Let Thy blessing accompany all our honest labors, and vouchsafe us such a measure of health and other

temporal blessings, as Thou seest best and most fitting for us.

We desire, O Lord, to leave ourselves and all our concerns in Thy hands, humbly beseeching Thee to take us and all that belong to us under the protection of Thy good Providence,—and so to bless, direct and guide us in this life, that we may at last obtain that greatest of all blessings, *the eternal salvation of our immortal souls.*

Our Father, &c.

"And may the Lord bless and keep us. The Lord make His face to shine upon us, and be gracious to us. The Lord lift up His countenance upon us, and give us PEACE!" *Amen.*

A GENERAL FAMILY PRAYER,

FOR THE EVENING.

O MOST merciful and gracious LORD GOD! the Creator, Preserver, and Governor of the world! Thou art infinite in mercy and goodness to all who call upon Thee faithfully, and hast promised, that when two or three are gathered together in Thy name, Thou wilt be in the midst of them. Look down, we humbly beseech Thee, upon us, Thy unworthy crea-

tures, who are here assembled before Thee, acknowledging that Thou art a God greatly to be feared for Thy power and justice, greatly to be beloved for Thine infinite perfections and goodness, and greatly to be praised for Thy bounty and merciful kindness. But as for ourselves, we confess, O Lord, that we are sinful creatures, that we have in many things acted contrary to Thy most holy will, and have neither loved Thee, feared Thee, nor obeyed Thee, as we ought to have done.

But, O gracious Father, who delightest not in the death of a sinner, look down upon us, we beseech Thee, in mercy; pardon our many and great transgressions of Thy holy laws, and grant that we may amend whatever we have done amiss, and for the time to come, may be more careful to please Thee, and more sincerely devoted to Thy service.

Convince us thoroughly, O Lord, of the great folly and danger of sin; and make us so afraid of offending Thee, that we may abstain even from all appearance of evil. Let the interests of our immortal souls be our chief care and concern, and may we live as becomes the servants of Christ, "denying all ungodliness and worldly lusts, and living righteously, soberly, and godly, in this present world."

But as without Thee we are not able to please Thee, grant us the assistance of Thy grace and Holy

Spirit, that we may pass through all the temptations of this world with peace, and innocence, and safety, —and enable us to bear up, with courage and perseverance, against all the assaults of our great adversary, the devil, who is daily lying in wait to destroy us.

Suffer us not, O merciful Lord, to be led away by the vain and foolish customs of this world, nor seduced from our duty by the company and example of the wicked and ungodly,—but grant that we may make thy laws the rule of all our actions, and faithfully discharge our duty in the several stations wherein Thy providence is pleased to place us.

Make us duly mindful that Thou art present everywhere, and privy to our most secret thoughts, that we may never dare to do anything but what Thou approvest, and of which we may not fear to give an account at "the great day of the Lord." O, fit and prepare us for the realities of that solemn time, that when we shall appear before the great Judge of all the world, we may be found in the number of those happy souls whom He shall then pronounce BLESSED.

Extend Thy mercy, O Lord, to all mankind, and bring them to the light and knowledge of Thy truth. And, O Thou, who art the Father of mercies, and God of all consolation, look down with pity and compassion upon all Thine afflicted servants everywhere; give them courage and patience, comfort and support,

and in Thy good time, a joyful deliverance out of all their troubles.

Send down Thy blessings, spiritual and temporal, upon all our friends and relations. Reward all who have done us good, and forgive all who have at any time done or wished us evil,—and vouchsafe to every one of us whatever in Thy great wisdom Thou knowest to be best, both for our present and for our eternal welfare.

And now, O most merciful Father, from an humble sense of Thy great goodness, we adore and praise Thy glorious name for all the manifestations of Thy love and kindness towards us. We bless Thee for our being, for our reason, and all the endowments and faculties of our souls and bodies; for our health, friends, food, and raiment, and all the other comforts and conveniences we enjoy; for Thy continual care and watchful providence over us through the whole course of our lives, and particularly for the preservation and protection of us the day past.

Give us grace, we beseech Thee, to make a right improvement of all Thy blessings, and be Thou graciously pleased to take us, and all that belong to us, this night, under the continued protection of Thy Fatherly care. Give Thy holy angels charge over us, and grant us such refreshment of soul and body as may enable us cheerfully to go through the duties of

the ensuing day. And when Thou shalt be pleased to call us out of this world, may it be to hear that welcome sentence pronounced unto us—" *Well done, good and faithful servant, enter thou into the joy of thy Lord.*"

Our Father, &c.

And may 'the peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of his holy name' forever. *Amen.*

AN ADDITIONAL FAMILY PRAYER,

FOR A SUNDAY MORNING.

ACCEPT our thanksgiving, MOST GRACIOUS GOD, for all the means and opportunities which Thou hast afforded us for the salvation of our souls.

We bless Thee for setting apart a day of holy rest. We stand in need of being frequently called away from the affairs of the present life, for we are too forgetful of the infinite concerns of the life to come.

We are bound to thank Thee, not only for appointing, but also for preserving to us, the day of rest, for it is through Thy good providence that the Sabbath is still observed. Hereby a season of instruction in things of everlasting consequence is secured to us.

With unfeigned thankfulness would we acknowledge Thy goodness to us, in renewing the opportunities of benefiting by this merciful institution. And we beseech Thee, give us grace to improve this day to its due religious purposes.

We are going to Thy house; give us grace to approach Thy throne, O Lord, with deep reverence. Let us 'draw near to Thee, not only with our lips, but with our hearts also.' Too often we have contented ourselves with "the form of godliness;" may we this day "worship Thee in *spirit* and in *truth*."

Bless the instruction we may receive this day. "Let our hearts stand in awe of Thy Word," blessing Thee for its *precepts*, as well as for its *promises*.

Everlasting thanks be to Thy name, O Lord, for the glad tidings of salvation, for having caused the nations who once sat in darkness to see the light of Thy gospel. "Through the tender mercy of our God, the day spring from on high hath visited us, to guide our feet into the way of peace."

Our Father, &c.

AN ADDITIONAL FAMILY PRAYER,

FOR A SUNDAY EVENING.

O THOU who art "over all, GOD BLESSED FOREVER," look upon us, and assist us, in offering up the sacrifices of praise and prayer. Help us to adore Thee for the mercies of *redemption*. If Thy holy "angels desire to look into these things," how ought we, for whom this redemption was wrought, to dwell on the subject, and to be continually ascribing glory to the God of our salvation!

We desire to be thankful that it has been our happy lot to be born in a land in which the blessed tidings of this grace are published. O, enable us rightly to conceive of the wonderful loving-kindness of Him who "was made flesh, and dwelt among us." Enlarge our minds, that we may be better "able to comprehend the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge."

Grant, O Lord, that none of us who hear of Thy name, may, like the unbelieving Jews, reject Thee. Let it never be said, that Christ came to *us*, "and we believed Him not!"

And let it not content us to call ourselves by the name of Christ, but may we remember, that He came

into the world, not merely to give us a new name, but to make us *new creatures!*

Be graciously pleased to open the eyes of all those who call themselves Christians, and yet consider not the end for which 'Christ came into the world.' Grant that they may see what true Christianity is,—and may they partake of that grace by which Thy genuine disciples are preserved from sinful pleasures, and are enabled to live "a sober, righteous, and godly life, in this present world."

O Lord, let thy kingdom spread on the earth. Scatter the darkness which prevents men from seeing its glory; weaken the powers which oppose its progress, and succeed the endeavors of all those who labor for its extension.

And especially may the "word of Thy grace," which we hear from time to time, make us more "fruitful in every good work." To the praise and glory of Thy most holy name, forever. *Amen.*

Our Father, &c.

AN OCCASIONAL FAMILY PRAYER

FOR A SUNDAY EVENING.

OR, AS MAY BE ADAPTED ALSO, WITH A LITTLE ALTERATION, FOR MONDAY MORNING.

THAT THE WORLD MAY NOT RENDER GOD'S WORD INEFFECTUAL.

O God of the spirits of all flesh! Although the day of rest is now drawn to a close, [or is past,] and we must again be employed in the affairs of this life; help us to remember *that we are still in Thy sight!*—and that we must endeavor to approve ourselves to Thee, even in the commonest affairs of life.

We beseech Thee to make us so mindful of Thy continual presence, during the ensuing week, [*or* this day,] that all our behavior may serve to show that *Thou art still in our thoughts!* Defend us, we pray Thee, O Lord, while we are employed about the things of this life, from the hurtful influence which they may have on our minds. Mercifully regard Thy frail creatures, who have to encounter the cares, the difficulties, and the allurements of this present world. And let not these things overwhelm us, nor make us forgetful of those blessed truths which we have now so lately heard. Let the influence of Thy *holy Word* be forcible and abiding with us. And

may it be manifest, that we are endeavoring to *practice*, while we are out of Thy house, the heavenly lessons which we receive when we are within it.

And permit us, Father of mercies, to petition for others, as well as for ourselves. We would feel for those thoughtless persons, on whom the advantages of the day of rest are bestowed in vain. Have mercy on those who "set at nought all Thy counsel," who are deaf to the voice of mercy, even to the voice of "Jesus the Mediator," and to the "blood of sprinkling, which speaketh better things than the blood of Abel." O Thou, who canst enlighten the darkest mind, and soften the hardest heart, be merciful to all such, and give them to see and feel those eternal truths, which it will be their salvation to regard, but their ruin to neglect.

Suffer none of us to be satisfied with religious knowledge, but may we be deeply convinced of the impossibility of being happy, unless our hearts are truly reconciled to Thy will. May we not only "know the truth, but may the truth make us free." Break every bond of iniquity, and enable us seriously to consider, that if but one chain hold us in the service of sin, we are still in captivity, though freed from a thousand errors in judgment.

O Spirit of Truth and Love, do Thou not only enlighten our minds, but warm and animate our hearts.

Make our wills conformable to Thy Divine will. Sanctify us in every disposition of our souls, and let all our powers conspire to glorify Thee, our adorable Creator.

[Selecting the Collect for morning or evening appropriately.]

Our Father, &c.

ANOTHER OCCASIONAL FAMILY PRAYER,

WHICH MAY BE ADAPTED FOR MORNING OR EVENING.

THE VALUE OF THE HOLY SCRIPTURES.

O LORD! "all Thy works praise Thee." The heavens, the earth, and the sea, with the several orders of creatures which Thou hast made to inhabit them, all show forth Thy wisdom, power, and goodness. But Thou hast been pleased, in Thine abundant grace, to order more direct means for our instruction, by causing the "Holy Scriptures to be written for our learning." Herein Thou hast not only made our duty manifest, but hast likewise revealed Thy mercy to our fallen race. Blessed be Thy name for casting our lot in a land where the contents of Thy written Word have been given to us in our native tongue.

We would likewise call to mind the thankfulness we ought to feel, for that abundant evidence of the *truth* of Scripture, which has come down to us. We bless Thee for the varied and convincing proofs afforded by the fulfilment of prophecy, the working of miracles, the purity of the Christian doctrine, and the extensive benefits which have followed its reception.

And since by all these things the truth of the Bible is made so evident, do Thou impress upon the minds of each of us a due sense of our obligation to *live* according to it. May we seriously consider how responsible we are for such an advantage put into our hands,—and how inexcusable we shall be, should we be made neither wiser nor better thereby.

Whither else should we go for "the words of eternal life!" To what other source could we turn for peace of conscience—for "a hope that maketh not ashamed,"—or for support under the troubles to which we are liable!

O give us grace, then, most blessed God, to yield ourselves up to the guidance of Thy holy Word, unreservedly and faithfully. Let all our desires and purposes be determined by it, and may we be governed by it both in heart and conduct, in every relation and in every circumstance of our condition. How blessed, then, will be our lives! What peace

will there be in our hearts! What quietness shall we enjoy in the midst of disturbance! What consolation in our afflictions! What hope in our end!

Help us, we pray Thee, O Lord, so conscientiously to obey the precepts of the Gospel, and so to adorn a holy life by the exercise of that kind and patient spirit which it equally inculcates, as may, through Thy blessing, tend to win the unthinking to inquire into its nature, and induce the gainsaying to be convinced of its excellence.

And, since the greatest hindrance to the universal reception of Thy holy Word lies in the corruption of our nature, O do Thou, who hast provided sufficient evidence for the understanding, be mercifully pleased likewise to operate on the hearts of men. And may Thine enlightening Spirit so convince the unconverted of their sinfulness, and fill their minds with such just apprehensions of its consequences, as will not only overcome all their objections to the Gospel revelation, but make them "flee to it for refuge, to lay hold of the hope therein set before them," rejoicing in the abundant means which Thou hast provided for the salvation of the soul.

Our Father, &c.

NOTE.—It is hardly necessary to say, that here the appropriate Collect would be No. 2,—"On Reading the Scriptures."

A SELECTION OF

COLLECTS, OR SHORT PRAYERS,

ANY PORTION OF WHICH ARE DESIGNED TO BE USED ADDITIONALLY WITH SUCH OF THE PRECEDING FAMILY PRAYERS, AS AT THE DISCRETION OF THE PARENT OR HEAD OF THE FAMILY MAY BE DEEMED APPROPRIATE.

FOR THE MORNING.

1. O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto Thy servants that peace which the world cannot give,—that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness.

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2. O Lord God, who seest that we put not our trust in anything that we do,—mercifully grant that by Thy power we may be defended against all adversity.

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3. O Lord, from whom all good things do come, grant to us, Thy humble servants, that by Thy heavenly inspiration we may think those things that are good, and by Thy merciful guiding may perform the same.

4. O Lord, who never failest to help and govern those who are brought up in Thy stedfast fear and love, keep us, we beseech Thee, under the protection of Thy good Providence, and make us to have a perpetual fear and love of Thy holy name.

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5. O God, whose never-failing Providence ordereth all things both in heaven and earth, we humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us.

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6. O Lord, we beseech Thee grant Thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow Thee.

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7. O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same by Thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight.

FOR THE EVENING.

1. O LORD, our heavenly Father, by whose Almighty power we have been preserved this day, by Thy great mercy defend us from all perils and dangers of this night.

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2. Almighty and Everlasting God, who dost govern all things in heaven and earth,—mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life.

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3. O Lord, we beseech Thee mercifully to hear us, and grant that we, to whom Thou hast given a hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and necessities.

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4. O God, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy,—increase and multiply upon us Thy mercy,—that Thou being our Ruler and Guide, we may so pass through and possess things temporal, that we finally lose not the things eternal.

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5. O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things which may hurt us,—that we, being ready

both in body and soul, may cheerfully accomplish all those things which Thou wouldst have done.

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6. Grant, we beseech Thee, merciful Lord, to Thy faithful people, pardon and peace,—that they may be cleansed from all their sins, and serve Thee with a quiet mind.

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7. O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order,—mercifully grant, that as Thy holy angels always do Thee service in heaven, so by Thy appointment, they may also succor and defend us on earth.

NOTE.—These few Collects for the several days of the week, may be found sufficiently suitable and convenient. But they are not considered as being consequently any more appropriate than many of the "General Selection of Collects," which are intended also to be used, as noted, either for *Morning* or *Evening*.

ON READING THE SCRIPTURES.

1. O Divine Teacher, sanctify, we beseech Thee, our hearts, as well as our minds, that we may read Thy Holy Word to the salvation of our souls. *Amen.*

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2. Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise read, mark, learn, and inwardly digest them, that by patience, and comfort of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us. *Amen.*

A BRIEF SELECTION OF PSALMS AND CHAPTERS,

SUITABLE TO BE READ IN FAMILIES, WHEN, FOR ANY CAUSE, THE MORE REGULAR COURSE OF READING THE SCRIPTURES IS OMITTED.

Monday Morn.—Psalm v. 8–61.
1st Lesson—Prov. vi. 6–11.
2d Lesson—Matt. vi. 24–34.

Monday Even.—Psa. cxix. 1–16.
1st Lesson—Prov. iv. 13–19.
2d Lesson—Rom. xii. 7–13.

Tuesday Morn.—Psa. xv. & xxiii.
1st Lesson—Jerem. v. 1–3.
2d Lesson—Matt. xi. 20–24.

Tuesday Eve.—Psalm cxx. cxxi.
1st Lesson—Eccles. v. 10–16.
2d Lesson—1 Tim. vi. 6–11.

Wednes. Morn.—Ps. xxv. xxvii.
1st Lesson—Prov. xi. 1–6.
2d Lesson—Matt. v. 20–24.

Wednes. Eve.—Ps. cxxii. cxxiii.
1st Lesson—Prov. xii. 19–24.
2d Lesson—Ephes. vi. 1–9.

Thurs. Morn.—Psa. xxx. xxxiv.
1st Lesson—Prov. xv. 1–8.
2d Lesson—Matt. v. 33–37.

Thurs. Eve.—Ps. cxxvii. cxxviii.
1st Less.—Prov. xxiv. 15–22.
2d Lesson—Rom. xiii. 1–7.

Friday Morning—Psa. xxxvii.
1st Lesson—Isaiah iv. 6–11.
2d Lesson—John iii. 16–21

Friday Eve.—Ps. cxxx. cxxxv
1st Less.—1 Chron. xvi. 8–17
2d Less.—Ephes. vi. 10–18.

Saturday Morn.—Psalm lii. lxii
1st Les.—1 Chron. xvi. 23–26.
2d Less.—Mark xiii. 33–37.

Saturday Eve.—Psa. cxlii. cxlv.
1st Lesson—Isaiah xl. 28–31
2d Less.—1 Corin. ix. 7–12

GRACES BEFORE MEAT.

1. BLESS us, thy servants, O Lord, we beseech Thee, in what we are now going to partake of. Make us truly thankful for all Thy mercies, and teach us diligently to improve them, to the praise and glory of Thy holy name.

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2. For these and all other mercies, blessed be the name of the Lord forever. *Amen.*

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3. For what we are going to receive, may the Lord make us to be truly thankful.

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4. Sanctify, we beseech Thee, O Lord, these gifts of Thy kind Providence to our use, and us to Thy service, evermore. *Amen.*

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5. The eyes of all look up and trust in Thee, O Lord, who givest them meat in due season. Thou dost open Thine hand, and fillest with Thy blessing every living thing.

GRACES AFTER MEAT.

1. For what we have now received of the bounty of Providence, may the Lord make us truly thankful. *Amen.*

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2. Gracious and merciful Lord, grant that the food which we have now received may strengthen our bodies, and that Thy Holy Spirit may strengthen and refresh our souls,—to the praise of Thy holy name. *Amen.*

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3. Blessed be the name of the Lord for all His bounteous goodness. May our hearts rejoice in his praise, evermore. *Amen.*

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4. Blessed is God in all His gifts, and holy is He in all works. Our help is in the name of the Lord, who hath made both heaven and earth. Our praise shall be continually of Him.

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5. Praise the Lord, O our souls, and let us never forget his benefits.

A GENERAL SELECTION

OF

COLLECTS, OR SHORT PRAYERS,

PORTIONS OF WHICH ARE DESIGNED TO BE USED ADDITIONALLY WITH ANY OF THE FAMILY PRAYERS, MORNING OR EVENING.

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1. O LORD, raise up, we pray thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us.

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2. Almighty and Everlasting God, who dost govern all things in heaven and earth,—mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life.

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3. Almighty and Everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us.

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4. O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand

upright,—grant to us such strength and protection as may support us in all dangers, and carry us through all temptations.

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5. O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we who are justly punished for our offences, may be mercifully delivered.

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6. O Lord, who hast taught us that all our doings, without charity, are nothing worth,—send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues.

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7. Almighty and Everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent,—create and make in us new and contrite hearts; that we, lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness.

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8. O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto thee,—that they whose consciences by sin are accused, by Thy merciful pardon may be absolved.

9. O Lord, who for our sake didst fast forty days and forty nights,—give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey Thy godly motions in righteousness and true holiness of life.

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10. Almighty God, who seest that we have no power of ourselves to help ourselves; keep us, both outwardly in our bodies and inwardly in our souls,—that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault the soul.

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11. We beseech thee, Almighty God, mercifully to look upon Thy people,—that by Thy great goodness they may be governed and preserved evermore, both in body and soul.

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12. Almighty God, who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness,—grant unto all those who are admitted into the fellowship of Thy religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same.

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13. Almighty God, who alone canst order the unruly wills and affections of sinful men; grant unto

Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise,—that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found.

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14. O God, the strength of all those who put their trust in Thee, mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee continually.

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15. Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness.

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16. O God, who hast prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love towards Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire.

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17. Lord of all power and might, who art the author and giver of all good things, graft in our hearts the love of Thy name; increase in us true

religion; nourish us with all goodness, and of Thy great mercy keep us in the same.

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18. Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right,—that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will.

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19. Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants,—and that they may obtain their petitions, make them to ask such things as shall please Thee.

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20. O Lord, who declarest Thine Almighty power chiefly in showing mercy and pity,—mercifully grant to us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasures.

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21. Almighty and Everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve,—pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is

afraid, and giving us those good things which we are not worthy to ask.

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22. Almighty and Everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command.

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23. Keep, we beseech Thee, O Lord, Thy servants with Thy perpetual mercy, and because the frailty of man without Thee cannot but fall,—keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation.

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24. O God, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts.

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25. O Lord, we beseech Thee, absolve Thy people from their offences, that through Thy bountiful goodness we may all be delivered from the bonds of those sins which by our frailty we have committed.

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26. O Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works.

FOR ALL CONDITIONS OF MEN.

27. O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men, that Thou wouldst be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially we pray for Thy holy Church universal, that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy Fatherly goodness all those who are in any way afflicted or distressed in mind, body, or state,—that it may please Thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions.

A GENERAL THANKSGIVING.

28. Almighty God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life, but above all, for Thine inestimable love in the redemption of the world; for the means of

grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days.

SEVERAL OTHER PRAYERS,

WHICH MAY BE USED ADDITIONALLY WITH ANY OF THE FAMILY PRAYERS—MORNING OR EVENING; AND WHICH ARE OTHERWISE ALSO ADAPTED FOR THE USE OF A PERSON IN PRIVATE.*

A PRAYER FOR TEMPORAL BLESSINGS.

O Lord our God, Thou knowest that while we are in this life, we stand in need of continual supplies for the support and nourishment of our bodies,—and Thou hast promised to impart them to all who seek first Thy kingdom and the righteousness thereof. Thou hast also commanded us to ask of Thee our daily bread, and to cast our care upon Thee. We therefore pray for such a portion of what is needful

* Many of these prayers are, indeed, equally *intended* for the use of a person in private,—the following method being preferred only for the sake of a convenient arrangement.

for us, as Thy wisdom sees to be suited to our condition. While we have a life to nourish, let us not want the supports and comforts of it. Give us skill and ability to provide for ourselves, and add Thy blessing to our endeavors. Where we cannot supply all our necessities, do Thou raise up friends to help us, that we may never be destitute of food convenient for us. And having food and raiment, let us be therewith content.

In prosperity keep us from forgetting Thee, and in adversity keep us from thinking ourselves forgotten of Thee. O keep us from all unnecessary cares and unprofitable disquietudes. Teach us how to want as well as how to abound. Add to us whatever Thou knowest us to need, and bless to us every thing which Thou bestowest,—that our bodily comforts may not be to us an occasion of falling, but rather an encouragement to our duty, and an incentive to us to abound in Thy love and praise.

And in the want of all other supplies and succors, be Thou, O Lord, our all in all, in life and in death, and for evermore. *Amen.*

THANKSGIVING FOR TEMPORAL BLESSINGS.

GRACIOUS LORD, the bountiful Provider of all good things, the eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing. Every year Thou renewest the face of the earth, and givest rain from heaven and fruitful seasons, filling our hearts with food and gladness.

O how many of Thy creatures have bestowed their labors, and lost their lives, and been consumed, to clothe, and sustain, and gratify us! At what vast expense art Thou continually to maintain the whole world of creatures, that every where hang upon Thee for life, and breath, and all things! Yet Thou art not weary of doing us good, but still showerest down blessings plentifully upon us, to provide not only necessaries, to keep us alive, but also a variety of comforts, to make our lives happy and desirable.

Yea, Thou delightest in mercy, and hast pleasure in the prosperity of Thy servants.

For all which, Thy great and abundant goodness to us, and to all Thy creatures, accept, O Lord, our unfeigned thanks; and dispose us, we pray Thee, in our hearts, and lips, and lives, to praise Thy holy and blessed name for ever and ever. *Amen.*

A PRAYER FOR ILLUMINATION AND KNOWLEDGE.

O LORD, Thou only eternal, uncreated Light! Thou hast not left Thyself without witness amongst us, but in Thy Word and works before us, and in our souls and consciences within us, and in all Thy creatures on every side of us, Thou hast left traces of Thy power, wisdom and goodness. That we have, therefore, no better knowledge of Thee, and of the things belonging to our peace, is our shame; it is owing to our sinful dulness and negligence in that which most nearly and eternally concerns us. Alas! too truly we have not improved in knowledge, answerable to the light which Thou hast caused to shine upon us, nor according to the means of instruction wherewith Thou hast blessed us. But we have need to be taught ourselves the things whereof we might have been teachers of others. For this we desire, O Lord, to humble ourselves before Thee, and to implore Thy pardon. And we come now to ask wisdom at Thy hands, knowing that Thou givest to all men liberally and upbraidest not.

O blessed Sun of Righteousness! arise upon us with healing in Thy wings, to scatter all the clouds of folly, and ignorance, and error, and prejudice, that overspread our souls. Open our eyes, that we may behold wondrous things out of Thy law. And

open our understandings that we may truly understand the Scriptures, and not remain in darkness concerning anything that is needful for us to know, in order to our present peace and duty, and to our eternal safety and felicity. And whereinsoever we, or any whom we are most concerned with, are otherwise minded than we ought to be, O God, reveal the same to us, and let us all be taught of Thee, to know Thee, from the greatest to the least.

That the soul be without knowledge is not good. O incline our ears to wisdom, and our hearts to understanding, that we may follow on to know the Lord, and increase in the knowledge of God. Show us Thy ways, O Lord, and lead us in Thy truth. O put Thy law in our inward parts, and write it in our hearts, that the Scriptures may not be to us a book sealed, or a Gospel hid, but a lamp to our feet and a light to our paths.

O that our ways were directed to keep Thy statutes! Help us, we pray Thee, O Lord, so to do Thy will, that we may know the Scriptures to be of God, and may have the witness in ourselves, and perceive the divinity of Thy Word, by the power and efficacy of it upon our lives. And though now we see but darkly as in a glass, and know but in part, yet help us still more and better to know Thee, till hereafter we shall know even as we are known, and see face to

face, in that blessed presence of Thine, where is fulness of joy for evermore. *Amen.*

A PRAYER FOR PERSEVERANCE

AND GRACE TO ENDURE TO THE END.

O Eternal God, with whom is everlasting strength! Thou art able to keep us from falling, and to perform the good work begun in us. But Thou knowest how weak and frail we are, how wavering, how apt to decline and fall, after all the great things which Thou hast done for our souls. O Lord, have pity on our infirmities, and strengthen us in our weakness.

Preserve us, Thou blessed Guardian of Thy people, who keepest the feet of Thy saints; O preserve us from the dangers of apostacy, and keep us that we fall not away from any good beginnings to which we have attained. And put Thy fear in our hearts, that we may never depart from Thee. Make us so firmly Thine, that nothing which befalls us in the world may ever separate betwixt Thee and our souls. O let us not be of the number of those who draw back unto perdition, but of those who believe to the salvation of the soul.

O make us faithful unto death, that we may obtain the crown of everlasting life. *Amen.*

A PRAYER UNDER ANY GREAT DIFFICULTIES.

O Lord, Thou art a God of knowledge; Thine understanding is infinite, nor art Thou at a loss to effect what is good for us. But Thou knowest our thoughts, that they are vain. Our wisdom is often at a stand, so that we know not what to do for ourselves.

[At this time, especially, our affairs are entangled —— —— —— we are perplexed in our counsels,— nor can we find how to extricate ourselves from the difficulties in which we are involved.]

But a man's goings are of the Lord; how, then, can a man understand his own way? His heart may advise his way, but the Lord directeth his steps. There may be many devices in his heart, but the counsel of the Lord, that shall stand. If we lean not to our own understanding, but in all our ways ac knowledge Thee, Thou hast promised, O Lord, to direct our paths; and when we commit our way to Thee, we have Thy word that Thou wilt bring it to pass. But Thou hast pronounced woe to them that take counsel, but not of Thee; that cover with a

covering, but not of Thy Spirit, and that have not asked at Thy mouth.

Our eyes, therefore, are unto Thee, O Lord, and to Thee we seek now for wisdom, that we may be able to discern the path of duty. Without Thee our wisdom is folly; be Thou, therefore, graciously present in our councils, and let us now be taught of God which way to take, and how to act most agreeably to Thy will, and most for our present and eternal welfare. *Amen.*

A PRAYER UNDER CROSSES,

AND DISAPPOINTMENTS IN OUR AFFAIRS.

We live by Thee, O Lord, and on Thee we continually depend for life, and breath, and all things. Thy providence has appointed our station, and ordered whatever concerns us in the world. If not so much as a sparrow falls to the ground without Thee, and the very hairs of our head are all numbered, Thou canst not be unconcerned in the changes and accidents that befall Thy servants; and the things that appear casual to us are the appointments of Thy good pleasure. Restrain us, therefore, O Lord, from fretting ourselves in anywise to do evil. And help us to take up our cross, and follow our meek and lowly Saviour, in self-

denial and in quiet submission to the will of our heavenly Father.

Thy will be done, O Lord, how much soever our wills may be opposed and mortified. And if Thou seest it needful to try us in the furnace of affliction, enable us to kiss Thy rod, and learn obedience by the things which we suffer. And O grant that those things which disappoint our earthly hopes may be overruled for the glory of Thy name, and for the furtherance of our everlasting salvation. *Amen.*

A PRAYER IN PROSPERITY.

Blessed Lord, rich in goodness and mercy, Thou art the portion of our inheritance and of our cup; Thou maintainest our lot. The lines are fallen to us in pleasant places, and we have a goodly heritage. We abound and are full of Thy good things, and are surrounded on every side with Thy mercies. Thou makest our affairs to succeed in such a manner, that we cannot but be pleased and satisfied with our condition; and we desire with all our souls to acknowledge, and bless, and praise Thee, for all Thy special favors wherein Thou hast made us to differ. Glory be to Thee, O Lord, who hast dealt so well with Thine unworthy servants, and signalized us with

such great and manifold blessings. But when Thou hast made our mountain to stand strong, we must not say in our prosperity, "I shall never be moved."

We know not what shall be on the morrow, nor how soon the sun may be hid that now shines upon us. O Lord, help us in the time of health, and peace, and prosperity, to remember and provide for the time of trouble, and sickness, and death, when the world's enjoyments will shrink away from us, and prove utterly unable to support and comfort us. Yea, be cause the prosperity of fools destroys them, and the gaining of the world is the loss of so many souls, grant, O heavenly Father, that this world may not be our portion; that we may not abuse the world's good to Thy dishonor and our own undoing, nor turn the gifts of Thy bounty into weapons of rebel lion againt Thee. But enable us to use them in Thy fear, and to do Thee better service in proportion to the obligations Thou layest upon us. And make us as willing as Thou hast made us able to refresh the bowels of our poorer brethren. Let not our riches be kept to our hurt, but rather laid out to do ourselves and others the most substantial good. As we have opportunity, let us do good to all men.

O gracious Lord, take the snare out of our worldly enjoyments; and preserve us from the danger and destruction that so commonly attend a full and pros-

perous condition. And *rather deprive us of all our earthly possessions, than suffer them to impede our progress towards Thy heavenly kingdom!*

Let us not want the afflictions, even, which Thou knowest to be needful for our salvation. And though Thou makest us poor, or givest us trouble, let us be contented and bless Thy holy name, as well when Thou takest from us as when Thou givest to us. But whatever we have here to enjoy, O let us never set our hearts upon it, nor trust in uncertain riches, but in the ever-living God, who alone can be a suitable portion for our immortal souls. O preserve us from pride and forgetfulness of God, from inordinate love of the world, and from all other vices and corruptions incident to a high and plentiful estate.

And with all our plenty, let us, O God, enjoy the fullness of Thy grace, and be rich in faith and good works. And with all our other successes, O that our souls may prosper, and be made glad with Thy saving mercy and Thy favorable acceptance of us—eternally. *Amen.*

A PRAYER FOR OUR CHILDREN.

Behold, O Lord, the children Thou hast given us, we humbly dedicate to Thee. O that they may know Thee, and be owned by Thee as Thy children.

Pour out Thy Spirit upon our seed, and Thy blessing upon our offspring. Make them Thy children, by adoption and spiritual regeneration. O take possession of their hearts, and enrich them now, in their early years, with Thy heavenly grace.

And teach those whose office it is to instruct them, how to guide them aright, that they may be brought up in the nurture and admonition of the Lord, and trained up in the way that they should go.

Lord, have mercy upon them, and speak life to their souls, and whatsoever else they may want, let them not want Thy grace, and the portion of Thy children.

Be Thou a gracious Father unto them, and a merciful Provider for them, in all estates and events of their lives. Dispose of them, and whatever concerns them, in such a manner as may most tend to Thy glory, and to their salvation.

Shouldst Thou see fit to take them from hence before us, O prepare them for Thy presence, and make us willing to resign them to Thee. Or if Thou remove us from them, take them up, and be Thou a Father to them, when we are gone.

O keep them from the evil of this world, and conduct them through it in safety to a better. Take care also of their temporal concerns, and choose their inheritance for them: and let good things be added

to them in this present life,—but especially take care of their souls, and give them the blessed treasures of heaven; that if they should be deprived of all things here below, they may be taken into Thy glorious kingdom above, there to live with Thee, and the heavenly host, world without end. *Amen.*

A PRAYER,

TO BE USED ON THE DAY ON WHICH A CHILD IS BAPTIZED,

OR MAY BE USED, ALSO, ON THE OCCASION PRECEDING THE ADMINISTRATION OF BAPTISM.

O LORD of Life and Salvation, who hast been pleased to ordain that those who enter into Thy Church shall be baptized with water; behold us, now about to attend to this injunction, and enable us to perform the duty with every proper disposition of mind.

We would be filled with thankfulness, that not only we, but our children, even in their tender years, are admitted to a state of communion with Thee. With a due sense of this Thy mercy, would we bring *our* dear child to the holy ordinance of Baptism.

O look upon *him*, and bestow on *him* every blessing, for the conveyance of which this institution was

ordained. We present *him* to Thee, O Lord, that *he* may be cleansed from all the defilement of our nature. We bring *him* to Thee, that *he* may be truly regenerated.

Give *us* grace, if the life of *our* child is spared, to follow this act with the diligent use of every means in *our* power which may teach *him* what Thou hast done for *his* salvation,—and *how he must live*, in order finally to be received into thy Church in heaven.

And hear us, O Lord, when we further pray for Thy blessing upon *our* endeavors. Let our hearts be made to rejoice, in seeing the marks of grace accompanying the advancement of reason. May a reverence of Thee be seen in *him*, in the days of childhood, and a decided piety, in youth. Suffer *him* not to give any portion of *his* uncertain life to sinful or to vain courses; but taking *his* Saviour's yoke—as soon as it is possible to understand that obligation—may *he* be glad and rejoice in Him all *his* days.

Grant, O most good and gracious God, that *we*, and the children Thou hast given *us*, may live together in Christian love and peace,—rejoicing in the Lord, and taking comfort in the faith and piety of each other towards Thee, our common Father in heaven.

And may *our* example, as a family, be complete. May *we* be attentive to every civil and social, as well

as to every religious duty,—that "the doctrine of God our Saviour may be adorned in all things."

Our Father, &c.

NOTE.—The slight difference in this Prayer may be made according to circumstances, when other than the parents of the child are officiating in their behalf.

A PRAYER ON BEHALF OF CHILDREN

GOING TO SCHOOL, OR TO A DISTANCE FROM HOME, OR FOR ANY MEMBER OF THE FAMILY, OR OTHERS, GOING ON A JOURNEY.

O GOD, who art alike present in all places, and preservest man and beast,—blessed be Thy name for the knowledge Thou hast given us of Thy wise and merciful Providence, who makest Thine angels ministering spirits to them that shall be heirs of salvation.

We commit these *dear children* [or *these Thy servants*], with all that belongs to them, to Thy gracious care and protection, O blessed Lord, who art the defender of all them that put their trust in Thee. We entirely depend on Thy goodness to be with them, and to prosper them in the way that they are going. Give Thy holy angels charge over them, and defend them from all casualties and evil accidents,—if

it be Thy blessed will,—and we beseech Thee more especially to accompany them with the presence of Thy Holy Spirit, to preserve their souls from all evil thoughts, passions, or desires. Deliver them from the dangers of any evil company, into which they may be liable to fall, and give them grace thankfully to embrace the company of those who are good, that they may rejoice in their society, and improve it to their increase in wisdom, and devotedness to Thy service.

Bless and defend this habitation which they are now leaving, and all remaining in it,—that whatever distance we may be from one another, we may all live and walk in the same spirit of faith and confidence in Thy mercy and love.

May it please Thee to grant them a happy meeting again with their family and friends. But however Thou shalt think fit to dispose of them, and of us all, in this world, O bring us, in the end of our pilgrimage, into that blessed rest which Thou hast prepared for Thy faithful servants. *Amen.*

A THANKSGIVING,

AFTER A SAFE RETURN FROM A JOURNEY.

Blessed be Thy name, O Lord, who hast protected and preserved these *dear children* [or *these Thy servants*] [from so many perils and dangers] in the journey they have lately taken. Thou hast been a covering to them by night and by day, in every place where they have been, and hast brought them in peace and safety to their family and friends; whom thou hast also protected, and their dwelling, from all evil accidents.

To Thy good providence we wholly owe it,—and we desire to be duly thankful for these and all other Thy great mercies and deliverances, who hast dealt so bountifully with Thy servants.

Endue them now, O God of all grace, with a more serious spirit, often reflecting and meditating upon Thee, and upon Thy benefits, both to their souls and bodies, for this life and for that which is to come,—that they may not be taught the value and number of Thy blessings by being deprived of them, but in their constant use and enjoyment, may praise Thy infinite goodness and mercy, with devout love to Thee, and delight in doing Thy will.

And may they be so mindful of all Thy mercies,

as to regard every new benefit as a new obligation to better obedience, and more entire devotedness to Thy service, evermore. *Amen.*

THE THRONE OF GRACE.

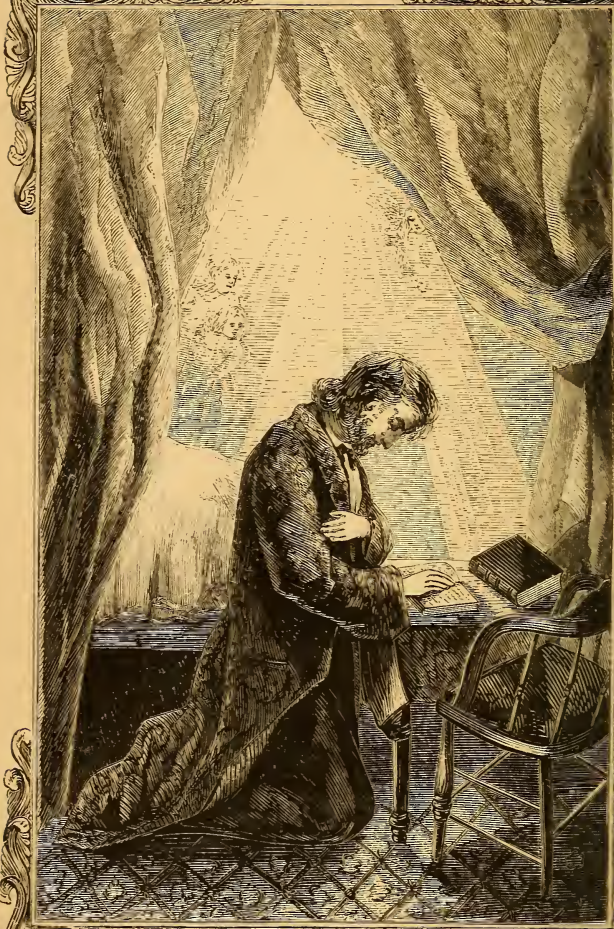
A HYMN, WHICH MAY BE SUNG IN THE ORDER OF FAMILY PRAYERS OCCASIONALLY.

THEY who seek the throne of grace,
Find that throne in every place;
If we love a life of prayer,
God is present everywhere.

In our sickness, in our health,
In our want, or in our wealth,
If we look to God in prayer,
God is present everywhere.

When our earthly comforts fail,
When the woes of life prevail,
'Tis the time for earnest prayer,
God is present everywhere.

Then, my soul, in every strait,
To thy Father, come and wait;
He will answer every prayer,
God is present everywhere.



"O LORD, MY STRENGTH, AND MY REDEEMER."

PART SECOND.

PRAYERS AND SERVICES

FOR A PERSON IN PRIVATE.

"Go to thy closet, shut the door,
And all thy mercies ponder o'er;
Thine all-pervading God is there;
He loves to answer secret prayer."

"The Spirit of God loves retirement and silence; it is there that it penetrates deep into our hearts."—MELANCTHON.

EJACULATIONS FROM SCRIPTURE,*

ON RISING IN THE MORNING.

"WITH my soul have I desired Thee in the night; yea, with my Spirit within me will I seek Thee early. —*Isaiah* xxvi. 9.

"I laid me down and slept, I awaked: for the Lord sustained me."—*Psalm* iii. 5.

* It is expected that the well-taught Christian will have his mind richly stored with Scripture sentences, applicable to every incident in life. The following ejaculations are only intended as a model for use at appropriate seasons.

"The Lord shall preserve Thy going out and Thy coming in, from this time forth, and even for evermore."—*Psalm* cxxi. 8.

"And they rose up in the morning early, and worshiped before the Lord."—1 *Samuel* i. 19.

"I am the Almighty God; walk before Me, and be thou perfect."—*Gen.* xvii. 1.

"My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up."—*Psalm* v. 3.

"If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more."—*Numb.* xxii. 18.

"Hold up my goings in Thy paths, that my footsteps slip not."—*Psalm* xvii. 5.

"But as for me, I will walk in mine integrity."—*Psalm* xxvi. 11.

"I am purposed that my mouth shall not transgress."—*Psalm* xvii. 3.

"My heart shall not reproach me so long as I live."—*Job* xxviii. 6.

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."—*Psalm* xix. 14.

A MORNING PRAYER

FOR A PERSON IN PRIVATE;

OR MAY BE USED OCCASIONALLY IN THE ORDER OF FAMILY PRAYERS, AS NOTED.

O LORD, my [or *our*] heavenly Father, I humbly adore Thee, as the Maker and Governor of the world, the Author of my being, the Preserver of my life, and the Giver of every good thing.

I heartily thank Thee for the comfortable rest which I have enjoyed the night past; that Thou hast preserved me [and this my dear family] in peace, and in safety, and raised me [or *us*] up in health.

I bless Thee for all Thy goodness to me ever since I came into the world, and especially for the advantages Thou hast given me, by the instruction and improvement of my mind in the knowledge of Thee, the only true God.

I desire also to bless Thy holy name for the many signal instances of Thy goodness and mercy, and of Thy kind providence and grace manifested to my soul.

Grant, O merciful Lord, that the sense of Thy favors may so deeply affect my heart, that I may show forth my thankfulness in the whole course of my life. I am Thine, O Lord, by creation, by re-

demption, by my baptism and Christian profession, and by all the obligations which Thou hast laid upon me. I desire to be Thine also, by a willing dedication of myself to Thee every day of my life, and by a constant and faithful endeavor to approve myself to Thee.

I beseech Thee, in Thy great mercy, to pardon all my past offences, and to enable me, by Thy grace, to discern and to amend whatever is still amiss in me.

Help me ever to remember and adhere to the Christian principles which I have learned, and the pious instructions which have been given me, *and never to depart from the good way in which I have been taught to walk.*

Incline my heart to all that is good. Grant that I may be modest and humble in my carriage and behavior, as well as meek and lowly in my disposition, chaste and pure in all my thoughts, words, and actions; true and just in all my dealings, innocent and inoffensive in my whole conversation; faithful and diligent in the discharge of all the duties of that state and condition of life wherein Thou hast placed me; and teach me to fear and love Thee, my God, above all things, and to do to others as I would they should do unto me.

Make me perfectly contented with my condition, and thankful to Thee, who hast given me all things

necessary for life and godliness. Let Thy good providence always take care of me, and may I never place my trust and confidence in anything but Thee.

Take me, I beseech Thee, into Thy protection this day; keep me, if it be Thy good will, in health and safety. Preserve me from the vanity of my own heart, and from all the temptations of the world, the flesh, and the devil. Help me, through a sense of Thy constant presence, so to guard my thoughts, and govern all my words and actions, that I may reflect upon them with satisfaction at the close of this day.

Let Thy blessing be upon [my dear wife and children, and upon] every member of this family; also upon all my relations and friends, and upon all whom I ought and whom I desire to pray for. I humbly commit both myself and them to Thee, O blessed Lord, in the words which Thou Thyself hast taught us, saying

Our Father, &c.

A PRAYER FOR THE MORNING.

O Almighty God, who, dwelling in the highest heavens, yet vouchsafest to regard the lowest of Thy creatures upon earth, I humbly adore Thy sacred Majesty, and I desire, with all the forces of my soul,

to exalt and praise Thy holy name, for the infinite blessings Thou hast so freely bestowed on me: for electing me in Thy love, and creating me to Thine own image; for redeeming me by Thy Son, and sanctifying me with thy Holy Spirit; for preserving me in all the chances and encounters of this life, and raising up my thoughts to the hope of a better; and particularly for Thy gracious protection from the dangers of the past night, and bringing me safe to the beginning of this day. Continue, O Lord, Thy mercy to me, and as Thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely, as in the day, in all holy obedience before Thy face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the ways of peace. Strengthen my resolution to embrace with gladness the opportunities of doing good, and carefully to avoid all occasions of sin, especially those which I have found by experience to be most dangerous to my soul; and when through frailty I forget Thee, do Thou in Thy mercy remember me, that if I fall by the evil inclination of my nature, I may rise again by the assistance of Thy grace. Help me to be diligent in the duties of my calling and state of life, and not too solicitous for the success of my affairs; but in all the miseries and crosses of this world absolutely to

submit to Thy divine pleasure, and wholly rely on Thy merciful providence; let Thy blessing be upon my actions, and Thy grace direct my intentions, that the whole course of my life, and the principal design of my heart, may always tend to the advancement of Thy glory, the good of others, and the eternal salvation of my soul. *Amen.*

NOTE.—Three or four of the following prayers, and also an additional Prayer for the Sick, and the "Act of Resignation," are taken from "The Catholic Pocket Companion," and "Key of Heaven." Continuing to exercise the privilege taken throughout this selection and arrangement of prayers and services, of making such alterations either in the sentiment or phraseology, as the writer's own private taste and judgment should dictate, he must nevertheless most candidly acknowledge, that these few prayers, from a Catholic source, appear to him so excellent as to require but very little if any alteration whatever. Honor to whom honor is due.

EJACULATIONS FROM SCRIPTURE,

ON RETIRING TO REST IN THE EVENING.

"Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice."—*Psalm* cxli. 2.

"I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety."—*Psalm* iv. 8.

"Stand in awe and sin not; commune with your own heart upon your bed, and be still."—*Psalm* iv. 4.

"The Eternal God is my refuge, and underneath are the everlasting arms."—*Deut.* xxxiii. 27.

"Judge me, O Lord, for I have walked in mine integrity; I have trusted also in the Lord; therefore I shall not slide."—*Psalm* xxvi. 1.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid."—*Psalm* xxvii. 1.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."—*Psalm* xxxiv. 7.

"Into thine hand I commit my spirit; Thou hast redeemed me, O Lord God of truth."—*Psalm* xxxi. 5.

AN EVENING PRAYER

FOR A PERSON IN PRIVATE.

OR MAY BE USED OCCASIONALLY IN THE ORDER OF FAMILY PRAYERS, AS NOTED.

MOST GRACIOUS GOD, my (or *our*) heavenly Father, honor and worship, praise and thanksgiving are due to Thee from every intelligent and reasonable creature. I heartily bless Thee, that I am (or *we are*) in that number whom Thou hast made to love and serve Thee.

I humbly thank Thee for Thy daily care of me,

and particularly for that good providence which hath been over me the day past,—that Thou hast preserved me from the many evils to which I am liable, and hast bestowed upon me so many good things which I have not deserved; especially for what Thou hast enabled me to do, which is acceptable in Thy sight, and which I can reflect upon with satisfaction.

I deeply lament, O Lord, the great weakness and corruption of my nature, and the many errors and transgressions of my life. I humbly beg Thy mercy in the pardon of all my sins, particularly of whatsoever Thou hast seen amiss in me this day, either in my thoughts, words, or actions.

Grant, O Lord, that a sense of my unworthiness may always keep me humble, and work in me an unfeigned repentance of all my sins,—and let the remembrance of them ever excite me to a greater care and watchfulness for the time to come. Strengthen in me every good purpose and resolution. Whatever part of my duty I know not, do Thou teach me, and wherein I have done amiss, help me to do so no more.

Leave me not, O Lord, at any time, to myself, nor in the hands of my spiritual enemies. Preserve me from those circumstances that would prove a snare or temptation to me. Let Thy good Spirit continually enlighten and sanctify my mind, directing and

assisting me through the whole course of my life. Fill me with a sense of my constant and entire dependence upon Thee, that I may always commit myself to Thy care, and be ever satisfied with Thy disposal of me.

Teach me so to number my days, that I may apply my heart to true and heavenly wisdom. Help me to live in a daily preparation for my great change, keeping my conscience void of offence both towards Thee and towards men; and may I be always so employed as I shall wish I had been when I come to die,—that whensoever Thou shalt think fit to call me out of this world, I may be prepared readily and thankfully to exchange it for a better.

Take me, I beseeeh Thee, into Thy gracious protection this night. Preserve me, if it be Thy good will, in health and safety, and grant me that rest which may refresh my body; and dispose me to serve Thee cheerfully both in body and mind the ensuing day.

I heartily desire the good of all mankind, and pray to Thee for the relief and comfort of all that are in affliction; for all my friends and relations, (and particularly for my dear wife and children, and every member of this family,) beseeching Thee to hear and accept me, when I say—

Our Father, &c.

A HYMN, ON PRAYER.

LORD, when we bend before Thy throne,
  And our confessions pour,
Teach us to *feel* the sins we own,
  And shun what we deplore.

Our contrite feelings pitying see,
  And penitence impart;
And may a brightening ray from thee
  Beam peace upon the heart.

When we our wants disclose in prayer,
  May we our wills resign;
And not a thought our bosoms share,
  But what is wholly thine.

Let faith each meek petition fill,
  And waft it to the skies;
And teach us that 'tis wisdom still
  That grants it or denies.

A PRAYER FOR NIGHT.

THE great and glorious Lord of Heaven and Earth, have mercy upon me, forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty and merciful God grant me deliverance from the power of evil, and full remission of all my past transgressions. *Amen.*

And now, O most gracious and liberal Benefactor, with my whole strength, and with all the faculties of my soul and body, I praise and magnify Thy name, for Thy great and innumerable benefits, proceeding purely from Thy bounty, and intended wholly for my good; particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from so many calamities and miseries as are due to my sins.

Thou art my Creator, O my God, and kind Protector; Thou art the ultimate end of my being, and the supreme perfection of my nature; under the shadow of Thy wings is perpetual repose, and from the light of Thy countenance flows eternal joy and felicity! To Thee be glory and honor, to Thee be adoration and obedience, from all Thy creatures forever. *Amen.*

And since Thou hast ordained us the day to labor, and the night to take our rest; as I praise Thee for

the blessings of this day passed, so I beseech Thee for Thy protection this night to come. Let the eyes of Thy Providence watch over me, and Thy holy angels pitch their tents about me, that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may the better be enabled to perform the employments of my calling and state of life, and faithfully persevere in the duties of Thy service,—and so daily advance to new victories over my evil propensities, and to a more perfect observance of Thy commandments,—till having passed my days in Thy fear, I may end them in Thy favor, and rejoice with Thee forever in Thy heavenly kingdom. *Amen.*

A PRAYER AT SETTLING TO SLEEP.

O Lord Jesus Christ, whose unwearied eye neither slumbers nor sleeps, but continually watches in defence of Thy servants, take me and mine, I beseech Thee, into Thy protection, and grant that whilst my body is asleep, my soul may be awake unto Thee; and that I may hereafter behold Thee in Thy blessed and heavenly kingdom,—where Thou, in conjunction with the Divine Father and Holy Spirit, reignest eternally,—and where all the angels, with the blessed saints, and the spirits of just men made perfect, are citizens forever. *Amen.*

A LITANY.

In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit, comfort me!

When I lie within my bed,
Sick in heart and sick in head,
And with doubts discomforted,
Sweet Spirit, comfort me!

When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me!

When my *friends their* last have prayed,
And I nod to what is said,
'Cause my speech is now decayed,
Sweet Spirit, comfort me!

When the judgment is revealed,
And that opened which was sealed,
When to Thee I have appealed,
Sweet Spirit, comfort me!

A SERIOUS VIEW OF DEATH,

PROPER TO BE TAKEN WHEN WE LIE DOWN IN OUR BEDS.

O MY SOUL! look forward a little with seriousness and attention, and learn wisdom by the consideration of thy latter end. Another of thy mortal days is now numbered and finished; and as I have put off my clothes, and laid myself upon my bed for the repose of the night, so will the day of life quickly come to its period; so must the body itself be put off, and laid to its repose in a bed of dust.

To-morrow's sun may not enlighten mine eyes, but only shine round a senseless corpse, which may lie in the place of this animated body.

And now, O my soul! answer as in the sight of God; art thou ready? Is there no sin unforsaken, and so unrepented of, to fill me with anguish in my departing moments, and to make me tremble on the brink of eternity? Remain not under the guilt of it another moment! And renew thy most earnest supplication to the mercy of God for deliverance from it.

But if the great account be already adjusted, if thou hast sincerely committed thyself into the hands of the blessed Jesus, and hast not renounced thy covenant with Him, by returning to the allowed

practice of sin,—then start not at the thought of a separation; it is not in the power of even death to hurt a soul devoted to God. It may take me from my worldly comforts; it may disconcert and break my schemes for service on earth; but, O my soul! diviner entertainments and nobler services await thee beyond the grave. Forever blessed be the name of the Lord my Saviour, for these quieting, encouraging, and joyful views! I will now lay me down in peace and sleep; free from the fears of what shall be the issue of this night, whether life or death shall be appointed for me. Father! into Thy hands I commend my spirit; for Thou hast redeemed me, O Lord God of truth!

DEVOTION.—A HYMN.

While Thee I seek, protecting Power,
  Be my vain wishes stilled;
And may this consecrated hour
  With better hopes be filled.
Thy love the power of thought bestowed,
  To Thee my thoughts would soar
Thy mercy o'er my life has flowed,
  That mercy I adore.

In each event of life, how clear
  Thy ruling hand I see!
Each blessing to my soul more dear,
  Because conferred by Thee.
In every joy that crowns my days,
  In every pain I bear,
My heart shall find delight in praise,
  Or seek relief in prayer.

When gladness wings my favored hour,
  Thy love my thoughts shall fill;
Resigned when storms of sorrow lower,
  My soul shall meet Thy will.
My lifted eye, without a tear,
  Thy gathering storm shall see;
My stedfast heart shall know no fear,
  That heart will rest on Thee.

A MEDITATION IN A WAKEFUL NIGHT.

SELECTED FROM THE PSALMS.

PONDER my words, O Lord, and direct my meditations! O hearken Thou unto the voice of my calling, my King and my God, for unto Thee will I direct my prayer. My voice shalt Thou hear betimes

in the morning: early will I direct my prayer unto Thee, and will look up.

Have I not remembered Thee in my bed, and thought upon Thee when I was waking? Because Thou hast been my helper, therefore under the shadow of Thy wings will I rejoice.

I will cry unto God with my voice, and He shall hearken unto me; when I am in heaviness I will think upon God; in the night I commune with my own heart, and search out my spirit.

I look for the Lord; my soul doth wait for him; in His word is my trust. My soul fleeth unto the Lord before the morning watch, I say before the morning watch.

O Lord, Thou hast searched me out and known me; Thou knowest my down-sitting and mine uprising; Thou understandest my thoughts long before.

Thou art about my path and about my bed, and spiest out all my ways; for lo! there is not a word in my tongue, but Thou, O Lord, knowest it altogether.

Whither shall I go then from Thy presence, or whither shall I go from Thy Spirit? If I climb up into heaven, Thou art there; if I go down into hell, Thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall Thy hand lead me, and Thy right

hand shall hold me. If I say peradventure the darkness shall cover me, then shall my night be turned into day; yea, the darkness is no darkness with Thee, but the night is as clear as the day, the darkness and light to Thee are both alike.

How dear are Thy counsels to me, O God, O how great is the sum of them; if I tell them, they are more in number than the sand; when I wake up I am present with Thee.

Lord, I call upon Thee; haste Thou unto me, and consider my voice when I cry unto Thee. Let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice. O let me hear Thy loving kindness betimes in the morning, for in Thee is my trust. Show Thou me the way that I should walk in, for I lift up my soul unto Thee.

A HYMN.—RETIREMENT FROM THE WORLD.

FAR from the world, O Lord, I fly,
  From strife and danger far;
From scenes where Satan wages still
  His too successful war.

The calm retreat, the quiet shade,
  With prayer and praise agree,

And seem by Thy sweet bounty made
  For those who follow Thee.

There, if Thy Spirit touch the soul,
  And grace its mean abode,
Oh, with what joy, and peace, and love,
  It rises to its God!

There to an unseen Friend it pours
  Its solitary lays;
Nor asks a witness to its song,
  Nor thirsts for human praise.

Author and Guardian of my life,
  Sweet Source of life Divine!
And all harmonious names in one—
  My Saviour!—Thou art mine.

What thanks I owe Thee, and what praise,
  An endless, boundless store,
Shall echo through the realms above
  Till time shall be no more.

A MEDITATION

ON THE IMMORTALITY OF THE SOUL.

Ere long the curtain will be dropped, and the world forever hid from mine eyes. If my reason and understanding shall not have forsaken me before I have notice of my approaching end, on which side shall I wish the truth, and from which hypothesis shall I draw the greatest consolation? On the one hand, though I behold the world, with all my heart holds dear in it, sinking from my embrace, and beginning to be covered with the shades of night, yet my mind—if supported by the consciousness of a well-spent life—looks beyond them, and cherishes my drooping spirits with a fairer prospect! Rays of light break in upon my reason and upon my creed, giving me assurances not to be doubted, that though my frail body is shortly to become food for worms, and moulder in the dust, yet that my *soul*, that *I myself* shall rise triumphantly over the king of terrors; that though in a few minutes the important change must take place, yet that change will render me completely happy; that though I am bidding a mournful adieu to the earthly objects of my esteem and love, yet that I am going to be welcomed to still better joys. That while my body, this earthly tabernacle, is being pre-

pared for its interment and corruption, *I myself* shall be introduced by the angelic host into the company of disembodied saints, into the assembly of just men made perfect, and be presented before the throne of the Great Ancient of Days, in whose presence is the fullness of joy for evermore.

With such assurances, who will not with his last breath exclaim, "O Death, where is thy sting! O Grave, where is thy victory!" Strike, Death, thy friendly blow; thy dart is the key that shall open to me the gates of light, of felicity, never to change, never to cease!

A UNIVERSAL PRAYER.

O MY GOD, I believe in Thee; do Thou strengthen my faith. All my hopes are in Thee, do Thou secure them. I love Thee with my whole heart; teach me to love Thee daily more and more. I am sorry that I should have so often offended against thee; do Thou increase this my sorrow.

I adore Thee as my first beginning. I aspire to Thee as my last end. I give Thee thanks as my constant Benefactor. I call upon Thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, and protect me by Thy power.

To Thee I desire to commend all my thoughts, words, actions, and sufferings, ——— —— ——,that henceforward I may think of Thee, speak of Thee, and willingly refer all my actions to Thy greater glory,—and may I suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou willest.

I beg of Thee to enlighten my understanding, to influence my will, to purify my body, and to sanctify my soul. Give me strength to subdue my evil propensities, and tc acquire the virtues necessary to my heavenly state and condition. Make me prudent in my undertakings, confiding amidst dangers, patient under afflictions, and humble when in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions. Let my conscience be ever upright and pure, my external modest, my conversation edifying, and my general conduct in all things regular and consistent with my Christian name and profession.

Assist me, O Lord, that I may continually labor

to overcome evil, to seek Thy grace, to keep Thy commandments, and to work out my salvation.

And so discover to me the comparative nothingness of this world, the greatness of heaven, the shortness of time, and the enduring length of eternity, that I may finally be well prepared for the blissful inheritance of those who truly fear, and love, and obey Thee, O blessed Lord, unto whom be praise and adoration and thanksgiving forever and ever. *Amen.*

A HYMN FOR THE NEW YEAR.

REMARK, my soul, the narrow bounds
  Of the revolving year;
How swift the weeks complete their rounds,
  How short the months appear.

So fast eternity comes on,
  And that important day,
When all that mortal life hath done
  God's judgment shall survey.

Waken, O Lord, my careless heart
  Its great concern to see,
That I may act the Christian's part,
  And give the year to Thee.

So shall their course more grateful roll
  If future years arise,
Or this shall bear my happy soul
  To joys that never die.

A PRAYER FOR AN AGED PERSON.

O LORD of my life; Thou art my God from the womb; my hope and trust from my youth. By Thee I was brought into the world, and upon Thee have I lived and been sustained all my days. O with what patience and long-suffering hast Thou endured me! And with what loving-kindness and tender mercies hast Thou prevented and followed me! How many have I seen snatched out of this life—as I fear—miserably unprovided for their death; whereas Thou prolongest my days, and, together with more days, still addest new mercies to my life. O that the lengthening of my days may be a real benefit; and that as my life is prolonged, so the whole work which God has given me to do may be finished! May I redeem the time, and improve all the opportunities and means of grace which Thou art pleased to put into my hands, for the everlasting salvation of my soul! And let my age be the good old age; and the remaining time of my sojourning here be the best of all my time.

Though my sight is dim to the world, let mine eyes be ever towards the Lord, and open to see the things belonging to my peace. Though my ears are dull of hearing, let my heart be attentive to Thy calls, and let me hear Thy voice while it is called to-day. Though I cannot as formerly relish the pleasures of meat and drink, yet let me taste the goodness of the Lord, and savor the things of the Spirit of God, and hunger and thirst after righteousness, and long for those pleasures which are at Thy right hand for evermore. And though my limbs are weak, and my strength will not serve me to travel abroad as I have done; yet make me strong in the Lord, to do Thy work, and to walk in Thy ways, and to perform my great journey homeward, to my house eternal in the heavens. And seeing there is no man that liveth and shall not see death, and that I must every day reckon upon it, and know not but that this night my soul may be required of me: O let not my length of days tempt me to forget their end, or to put my last day far from me; but let me keep it ever in my prospect, as drawing nigh to me; that I may order all my concerns, not only like a stranger and sojourner, but as a dying man, who is ready to drop into the grave, and as waiting, watching, and preparing for the coming of his Lord. "Surely I come quickly." "Even so, come, Lord Jesus." *Amen.*

AN ADDITIONAL SHORT PRAYER,

WHICH MAY VERY PROPERLY BE USED BY ANY PERSON, YOUNG OR OLD.

BLESSED LORD! I humbly adore Thee as the great Father of Lights, and the giver of every good and perfect gift. From Thee, therefore, I seek every blessing, and especially those which lead me to Thyself, and prepare me for the eternal enjoyment of Thee. I adore Thee as the God who searches the hearts and tries the reins of the children of men. "Search me, O God! and know my heart; try me, and know my thoughts. See if there be any wicked way in me, and lead me in the way everlasting." *Amen.*

SECOND ADDITIONAL PRAYER,

FOR ANY PERSON IN PRIVATE.

O MOST GRACIOUS GOD! who, out of Thy great love and tender regard for mankind, hast set before us life and death, blessing and cursing, and hast endowed us with a freedom of will, and liberty to choose the one and avoid the other; and to encourage us to make a right choice, hast annexed a present as well as a future reward to our obedience to Thy laws, and made the ways of religion ways of pleasantness,

and all its paths to be peace: O give me wisdom and understanding, that I may not be carried away by the deceitful pleasures of this world, but may see, and know, and choose the things which make for my peace, and wherein my true and only happiness doth consist.

Convince me more and more that sin is the greatest of all evils; that guilt and misery are always inseparable, and that there is no other solid and substantial happiness to be obtained in this life, but that which results from the testimony of a good conscience, and the hopes of Thy favor and acceptance; and grant that these momentous truths may be so deeply impressed upon my mind, that I may make it the sincere endeavor of my whole life to please and obey Thee, who art my sovereign good and happiness; the only sure foundation of all my hopes, both here and hereafter, and in comparison to whose favor all the honors, riches, and enjoyments of this world are as nothing.

Deliver me, I beseech Thee, from the shame and anguish, the horror and confusion of a guilty conscience; and give me that comfort and complacency of mind which arises from the consciousness of having been faithful in Thy service, and obedient to Thy will. And, since Thou hast been graciously pleased to make Thy service the most perfect freedom, and

the practice of our duty so conducive to our present as well as future well-being, O make me stedfast and immovable in the ways of Thy laws, and in the works of Thy commandments; that having faithfully served Thee in this life, I may at last be found meet to be a partaker of the inheritance of the saints in light. *Amen.*

THIRD ADDITIONAL AND CONCLUDING PRAYER.

FOR ANY PERSON IN PRIVATE.

IN THE MIDST OF LIFE BE PREPARED FOR DEATH.

O MOST GREAT AND MIGHTY GOD! in whose hands are the issues of life and death! Thou orderest all things by Thine infinite power and wisdom, and hast appointed unto all men once to die,—and after this short life is ended, hast, of Thine infinite goodness, provided for Thy faithful servants a state of never-ending happiness.

O, make me truly sensible of the frailty and uncertainty of my life, and teach me so to number my days, that I may apply my heart unto true wisdom—that death may not surprise me unawares, or find me in a state unprovided.

But grant that I may live in such a constant pre-

paration for my latter end, that how suddenly soever Thou shalt be pleased to take me out of this world, I may be found ready and prepared for the great account, which I must one day be called upon to give of *all the deeds done in the body!*

Enable me, by the assistance of Thy grace, to finish the great work of my salvation, before the night cometh wherein no man can work, that when the hour of my departure shall come, I may be able to look back upon a well-spent life with joy, and may meet death without fear. Look upon me, O most gracious God, when the time of my dissolution draws nigh. Speak peace to my conscience, and say unto my soul, "I am the God of thy salvation."

Leave me not, O Lord, to myself, in that time when I shall stand most in need of Thee. Confirm my faith. Support me in my dying agonies, and forsake me not when my strength faileth. Suffer me not at my last hour, through any pains of body or weakness of mind, to renounce my dependence upon Thee. But grant, O merciful Father, that, with an humble reliance on Thy tender mercies, and an entire submission to Thy blessed will, I may cheerfully resign up my soul into Thy hands, and be willing and even desirous to leave this world, when Thou in Thy great wisdom shall see it fitting.

O Lord, let me never be separated from Thee; but

grant that my soul may be so united to Thee, who art the fullness of all happiness, by the strongest ties of faith, love, and obedience, that after a life spent here in Thy service, I may dwell with Thee in life everlasting. *Amen.*

SELECTED PORTIONS OF SCRIPTURE,

APPROPRIATE TO SEASONS OF REJOICING, PRAISE, AND GRATEFUL REMEMBRANCE OF MERCIES AND FAVORS PAST, PRESENT, OR HOPED FOR.

IN TIMES OF PROSPERITY.

Blessed is the man that walketh not in the counsel of the ungodly; but his delight is in the law of the Lord.—*Psalm* i. 1, 2.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—*Psalm* i. 3.

Serve the Lord with fear, and rejoice with tremb ling.—*Psalm* ii. 11.

But Thou, O Lord, art a shield for me; my glory, and the lifter up of my head.—*Psalm* iii. 3.

For Thou, Lord, wilt bless the righteous; with favor wilt Thou compass him as with a shield.—*Psalm* v. 12.

For the Lord is my strength and song, and He is become my salvation.—*Exod.* xv. 2.

For the Lord thy God hath blessed thee in all the works of thy hand.—*Deut.* ii. 7.

When thou shalt have eaten and be full, then beware lest thou forget the Lord.—*Deut.* vi. 11, 12.

Take heed to yourselves that your heart be not deceived, and ye turn aside.—*Deut.* xi. 16.

The Lord maketh poor and maketh rich; He bringeth low, and lifteth up.—1 *Sam.* ii. 7.

Thou preparest a table for me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.—*Psalm* xxiii. 5.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.—*Psalm* xxiii. 6.

Therefore will I offer in his Tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord.—*Psalm* xxvii. 6.

O how great is Thy goodness, which Thou hast laid up for them that fear Thee.—*Psalm* xxxi. 19.

And David the king came and sat before the Lord, and said, who am I, O Lord God, and what is my house, that Thou hast brought me hitherto?—*Chron.* xvii. 16.

Blessed be the Lord, for He hath showed me His marvelous kindness in a strong city.—*Ps.* xxxi. 21.

Let the Lord be magnified, which hath pleasure in the prosperity of His servant.—*Psalm* xxxv. 27.

O taste and see that the Lord is good. Blessed is the man that trusteth in him.—*Psalm* xxxiv. 8.

He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.—*Psalm* xxiii. 3.

He maketh me to lie down in green pastures; He leadeth me beside the still waters.—*Psalm* xxiii. 2.

The Lord is my Shepherd. I shall not want.—*Psalm* xxiii. 1.

I will bless the Lord, who hath given me counsel. —*Psalm* xvi. 7.

But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth.—*Deut.* viii. 18.

The Lord hath heard my supplications; the Lord will receive my prayer.

Thy vows are upon me, O God; I will render praises unto Thee.—*Psalm* lvi. 13.

My heart is fixed, O God, my heart is fixed: I will sing and give praise.—*Psalm* lvii. 7.

Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.—*Psalm* lxiii. 7.

Bless the Lord, O my soul, and forget not all His benefits, who crowneth thee with loving kindness and tender mercies.—*Psalm* ciii. 2, 4.

What shall I render unto the Lord for all His benefits towards me!—*Psalm* cxvi. 12.

The Lord is my strength and song, and is become my salvation.—*Psalm* cxviii. 14.

Let my soul live, and it shall praise Thee.—*Psalm* cxix. 175.

A CONTINUANCE OF

SOME FARTHER SELECTED PORTIONS OF SCRIPTURE,

INTENDED FOR COMFORT, FOR COUNSEL, AND FOR INSTRUCTION IN RIGHTEOUSNESS.

BEHOLD, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice; provoke him not.—*Exod.* xxiii. 20.

And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God, with all thy heart and with all thy soul.—*Deut.* x. 12.

He will keep the feet of His saints.—1 *Sam.* ii. 9.

Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy.—*Psalm* xxxiii. 18.

O taste and see that the Lord is good; blessed is the man that trusteth in Him.—*Psalm* xxxiv. 8.

O fear the Lord, ye His saints; for there is no want to them that fear Him.—*Psalm* xiv. 9.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.—*Psalm* xxxvii. 11.

The steps of a good man are ordered by the Lord; and He delighteth in his way.—*Psalm* xxxvii. 23.

For the Lord loveth judgment, and forsaketh not His saints: they are preserved forever.—*Psalm* xxxvii. 28.

He also shall be my salvation; for an hypocrite shall not come before Him.—*Job* xiii. 16.

The law of his God is in his heart: none of his steps shall slide.—*Psalm* xxxvii. 31.

A little that a righteous man hath is better than the riches of many wicked.—*Psalm* xxxvii. 16.

Teach me Thy way, O Lord, and *lead me in a plain path.*—*Psalm* xxvii. 11.

I will wash my hands in innocency; so will I compass Thine altar, O Lord. *Psalm* xxvi. 6.

Only fear the Lord, and serve Him in truth with all your heart.—1 *Sam.* xii. 24.

Keep my commandments and live.—*Prov.* iv. 4.

That which is altogether just shalt thou follow.—*Deut.* xvi. 20.

Ponder the path of thy feet, and let all thy ways be established.—*Prov.* iv. 26.

I have set the Lord always before me: because He is on my right hand, I shall not be moved.—*Psalm* xvi. 18.

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever.—*Deut.* v. 29.

Preserve me, O God; for in Thee do I put my trust.—*Psalm* xvi. 1.

And these words which I command thee this day shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—*Deut.* vi. 67.

For the righteous Lord loveth righteousness; his countenance doth behold the upright.—*Psalm* xi. 7.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart.—*Deut.* iv. 9.

God judgeth the righteous, and God is angry with the wicked every day.—*Psalm* vii. 11.

And ye shall serve the Lord your God, and He shall bless thy bread and thy water.—*Exod.* xxiii. 25.

For Thou, Lord, wilt bless the righteous: with favor wilt Thou compass him as with a shield.—*Psalm* v. 12.

Neither have I gone back from the commandment of His lips: I have esteemed the words of His mouth more than my necessary food.—*Job* xxiii. 12.

My lips shall not speak wickedness, nor my tongue utter deceit. Till I die I will not remove mine integrity from me.—*Job* xxviii. 4, 5.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee.—*Isaiah* xxvi. 3.

The way of the just is uprightness; Thou, most upright, dost weigh the path of the just.—*Isaiah* xxvi. 7.

But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.—*Isaiah* xl. 31.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished.—*Isaiah* li. 6.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is.—*Jer.* xvii. 7.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

And ye shall seek me, and find me, when ye shall search for me with all your heart.—*Jer.* xxix. 12, 13.

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, and they shall not depart from me.—*Jer.* xxxii. 40.

The Lord is my portion, saith my soul; therefore will I hope in him.—*Lam.* iii. 24.

I am the Lord your God: walk in my statutes, and keep my judgments, and do them.

And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.—*Ezek.* xx. 19, 20.

Then said He unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.—*Daniel* x. 12.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—*Dan.* xii. 3, 4.

He hath showed thee, O man, what is good; and

what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.—*Micah* vi. 8.

Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy name.—*Psalm* lxxxvi. 11.

Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance.—*Psalm* lxxxix. 15.

I have chosen the way of truth; Thy judgments have I laid before me.—*Psalm* cxix. 30.

Hold Thou me up, and I shall be safe; and I will have respect unto Thy statutes continually.

Order my steps in Thy word; and let not any iniquity have dominion over me.—*Psalm* cxix. 133.

For Thy loving-kindness is before mine eyes; and I have walked in Thy truth.—*Psalm* xxvi. 3.

I have longed for Thy salvation, O Lord, and Thy law is my delight.—*Psalm* cxix. 174.

The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.—*Psalm* cxlvii. 11.

In all thy ways acknowledge Him, and He shall direct thy paths.—*Prov.* iii. 6.

For my mouth shall speak truth; and wickedness is an abomination to my lips.—*Prov.* viii. 7.

Treasures of wickedness profit nothing; but righteousness delivereth from death.—*Prov.* x. 2.

The Lord will not suffer the soul of the righteous to famish.—*Prov.* x. 3.

He that walketh uprightly walketh surely.—*Prov.* x. 9.

The way of the Lord is strength to the upright.—*Prov.* x. 29.

The righteous shall never be removed.—*Prov.* x. 30.

The integrity of the upright shall guide them.—*Prov.* xi. 3.

The righteousness of the perfect shall direct his way.—*Prov.* xi. 5.

To him that soweth righteousness shall be a sure reward.—*Prov.* xi. 18.

Such as are upright in their way are His delight.—*Prov.* xi. 20.

A good man obtaineth favor of the Lord.—*Prov.* xii. 2.

The lip of truth shall be established forever.—*Prov.* xii. 19.

Lying lips are an abomination to the Lord; but they that deal truly are His delight.—*Prov.* xii. 22.

In the way of righteousness is life; and in the pathway thereof there is no death.—*Prov.* xii. 28.

The eyes of the Lord are in every place, beholding the evil and the good.—*Prov.* xv. 3.

The sacrifice of the wicked is an abomination to

the Lord; but the prayer of the upright is His delight.—*Prov.* xv. 8.

A man of understanding walketh uprightly.—*Prov.* xv. 21.

The words of the pure are pleasant words.—*Prov.* xv. 26.

A man of understanding is of an excellent spirit.—*Prov.* xvii. 27.

The name of the Lord is a strong tower, the righteous runneth into it and is safe.—*Prov.* xviii. 10.

It is an honor to a man to cease from strife.—*Prov.* xx. 3.

The just man walketh in his integrity: his children are blessed after him.—*Prov.* xx. 7.

To do justice and judgment is more acceptable to the Lord than sacrifice.—*Prov.* xxi. 3.

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.—*Prov.* xxi. 6.

It is a joy to the just to do judgment.—*Prov.* xxi. 15.

Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long.—*Prov.* xxi. 6.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—*Prov.* xxvii. 1.

Evil men understand not judgment; but they that seek the Lord understand all things.—*Prov.* xxviii. 5.

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent. —*Prov.* xxviii. 20.

A man's pride shall bring him low; but honor shall uphold the humble in spirit.—*Prov.* xxix. 23.

The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe.—*Prov.* xxix. 25.

Remove far from me vanity and lies; give me neither poverty nor riches: feed me with food convenient for me.—*Prov.* xxx. 8.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this is also vanity.—*Eccles.* v. 10.

As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand.—*Eccles.* v. 15.

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.—*Eccles.* vii. 9.

A wise man's heart discerneth both time and judgment.—*Eccles.* viii. 5.

For all this, I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God.—*Eccles.* ix. 1.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor know-

ledge, nor wisdom, in the grave, whether thou goest. —*Eccles.* ix. 10.

The path of the just is as the shining light, that shineth more and more unto the perfect day.—*Prov.* iv. 18.

And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him He will be found of thee; but if thou forsake Him, He will cast thee off forever.—1 *Chron.* xxviii. 9.

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—*Eccles.* xii. 13, 14.

A CONTINUATION OF THE SAME,

SELECTED FROM THE NEW TESTAMENT.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Matt. v. 3–10.

But I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—*Matt.* v. 44, 45.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—*Matt.* v. 48.

After this manner therefore pray ye:—Our Father, &c.—*Matt.* vi. 9–13.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—*Matt.* vi. 14, 15.

Take heed that ye do not your alms before men, to be seen of them.—*Matt.* vi. 1.

And when thou prayest, thou shalt not be as the hypocrites are.—*Matt.* vi. 5.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—*Matt.* vii. 12.

Enter ye in at the strait gate.—*Matt.* vii. 13.

Beware of false prophets, which come to you in sheeps' clothing.—*Matt.* vii. 15.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth

the will of my Father which is in heaven.—*Matt.* vii. 21.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—*Matt.* xi. 28, 29, 30.

Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh.—*Matt.* xxiv. 44.

Watch and pray that ye enter not into temptation. —*Matt.* xxvi. 41.

Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.—*Luke* vi. 26.

And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.—*Luke* xi. 7.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.—*Luke* xi. 28.

But He said, Yea, rather blessed are they that hear the word of God, and keep it.—*Luke* xi. 28.

But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to

have done, and not to leave the other undone.—*Luke* xi. 42.

And He said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—*Luke* xii. 15.

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.—*Luke* xvi. 10.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord.—*Luke* xii. 35, 36.

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.—*Luke* xx. 36.

And take heed to yourselves, lest at any time your heart be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.—*Luke* xx. 34.

But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.—*John* iv. 14.

My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world.—*John* vi. 32,33.

All that the Father giveth me shall come to me;

and him that cometh to me I will in no wise cast out.—*John* vi. 37.

Lord, to whom shall we go? Thou hast the words of eternal life.—*John* vi. 68.

If ye love me, keep my commandments.—*John* xiv. 15.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of TRUTH, whom the world cannot receive.—*John* xiv. 16, 17.

Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness, is accepted with Him.—*Acts* x. 34, 35.

And herein do I exercise myself, to have always a conscience void of offence towards God, and towards men.—*Acts* xxiv. 16.

And we know that all things work together for good to them that love God.—*Rom.* viii. 28.

Rejoice with them that do rejoice, and weep with them that weep.—*Rom.* xii. 15.

Dearly beloved, avenge not yourselves, but rather give place unto wrath.—*Rom.* xii. 19.

Be not overcome of evil, but overcome evil with good.—*Rom.* xii. 21.

Know ye not that ye are the temple of God, and

that the Spirit of God dwelleth in you?—1 *Cor.* iii. 16.

Therefore glorify God in your body and in your spirit, which are God's.—1 *Cor.* vi. 19, 20.

The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—*Gal.* v. 22, 23.

And be ye kind one to another, tender-hearted, forgiving one another.—*Eph.* iv. 32.

See that ye walk circumspectly, not as fools, but as wise, redeeming the time.—*Eph.* v. 15, 16.

Rejoice in the Lord alway; and again I say, Rejoice.—*Phil.* iv. 4.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute; if there be any virtue, and if there be any praise, think on these things.—*Phil.* iv. 8.

I have learned, in whatsoever state I am, therewith to be content.—I know how to be abased, and I know how to abound.—*Phil.* viii. 4, 11.

Set your affections on things above.—*Col.* iii. 2.

And above all things put on charity, which is the bond of perfectness.—*Col.* iii. 14.

Continue in prayer, and watch in the same with thanksgiving.—*Col.* iv. 2.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.—1 *Thess.* v. 15.

Abstain from all appearance of evil.—1 *Thess.* v. 22.

But ye, brethren, be not weary in well-doing.—2 *Thess.* iii. 13.

That we may lead a quiet and peaceable life, in all godliness and honesty.—1 *Tim.* ii. 2.

Godliness with contentment is great gain.—For we brought nothing into this world, and it is certain we can carry nothing out.—And having food and raiment, let us be therewith content.—1 *Tim.* vi. 6–8.

And follow after righteousness, godliness, faith, love, patience, meekness.—1 *Tim.* vi. 11.

Nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.—1 *Tim.* vi. 17.

That ye be not slothful, but followers of them who through faith and patience inherit the promises.—*Heb.* vi. 12.

Follow peace with all men, and holiness, without which no man shall see the Lord.—*Heb.* xii. 14.

Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning.—*James* i. 17.

Pure religion and undefiled before God the Father,

is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—*James* i. 27.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—*James* iii. 17.

Draw nigh to God, and He will draw nigh to you. *James* iv. 8.

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. —*James* iv. 14.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever.—1 *Peter* i. 24, 25.

Beloved, NOW ARE WE THE SONS OF GOD, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.—1 *John* iii. 2.

Whosoever is born of God doth not commit sin. 1 *John* iii. 9.

We know that whosoever is born of God sinneth not.—1 *John* v. 18.

Little children, let no man deceive you: HE THAT DOETH RIGHTEOUSNESS IS RIGHTEOUS, EVEN AS HE IS RIGHTEOUS.—1 *John* iii. 17.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.—*Rev.* vii. 9, 10.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes.—*Rev.* vii. 16, 17.

And they shall see His face; and His name shall be in their foreheads.—*Rev.* xxii. 4.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light.—*Rev.* xxii. 5.

AND BEHOLD, I COME QUICKLY; and my reward is with me, to give every man according as his work shall be.—*Rev.* xxii. 12.

HE WHICH TESTIFIETH THESE THINGS SAITH, SURELY I COME QUICKLY! *Amen.*—*Rev.* xxii. 20.

SEVERAL PRAYERS,

ADAPTED TO THE USE OF A CHRISTIAN IN HIS ADVANCED STATE OF PROGRESS IN THE REGENERATE LIFE.

FIRST PRAYER.

THE ADVANCED CHRISTIAN GRATEFULLY APPRECIATING THE LOVING-KINDNESS OF THE LORD.

O Holy and Merciful Saviour, merciful beyond example, who treatest me as Thy child, hast prepared a table for me, and made my cup to run over! Be Thou my Shepherd: let me want no grace, no mercy, no assistance that is necessary for me in the attainment of my eternal happiness. Dress me with Thy robes, adorn me with the tokens of Thy favor. Let me rejoice at the Supper which Thou hast prepared for me. Teach me to entertain Thy call with gladness. Let me see clearly what Thou hast prepared for them that love Thee; and give me a just esteem of Thy favor, that I may prefer it before all the treasures of this present world. Let me feel that Thy loving-kindness is better than life. This life will fade away, but Thy mercy endureth forever. Let goodness and mercy follow me all the days of my life, and make me to dwell in Thy house forever. *Amen.*

SECOND PRAYER.

FOR HOLY BREATHINGS AND SUITABLE AFFECTIONS ON ASSEMBLING IN THE HOUSE OF GOD.

O THOU, in whose Temple every man speaks of Thine honor, whose glory no mortal can sufficiently express, whose goodness no tongue is able to display, whose holiness transcends all the perfections we see here below! Overawe my spirit, when I go with the multitude to the house of God, with the voice of joy and praise. O, let me consider, that it is the All-seeing God in whose presence I stand, and that the holy angels are sent to observe my devotions.

Give me, therefore, suitable thoughts and affections; let all that is within me turn into holy breathings: that I may discover my zeal for thy glory, by my abhorrence of all imaginations that exalt themselves against the obedience of Christ. *Amen.*

THIRD PRAYER.

HUNGERING AND THIRSTING AFTER THE "BREAD OF LIFE," TO THE SATISFYING OF THE SOUL.

O THOU who art the Bread of Life, who canst feed souls, and nourish spirits into immortal life; who hast food the world knows not of, and by secret influences canst enrich and enlighten those that wait

at the pool for the stirring of the waters; O bring my soul into a suitable frame! O teach me to eat of the living bread of Thy love, to the satisfying of my soul! Give me a hungering and thirsting after righteousness, that I may be filled. And let the liberty of Thy children, which consists in a cheerful going on from virtue to virtue, be my delight and ornament; so shall the King take pleasure in my beauty, and my soul shall rejoice in Thee forever. *Amen.*

FOURTH PRAYER.

THAT THE ORDINANCES OF THE LORD MAY BE CONDUCIVE TO OUR COMFORT AND EDIFICATION.

O MOST GRACIOUS GOD, who hast given us Thine ordinances for our comfort and edification, and directed us how to use them to Thy glory; give me an understanding heart, and a pure mind, that they may be a savor of life unto life unto me. Let me not touch these holy things with other than clean hands; and take from me every weight, and the sin which doth most easily beset me, that I may be fit for Thy divine and glorious influences. Thou art the Vine, and I as one of the branches; convey Thy celestial juices into my soul, that my spiritual life may be revived, and that I may bring forth abundantly,—hav-

ing my fruit unto holiness, and the end everlasting life. *Amen.*

FIFTH PRAYER.

FOR GREATER CONFORMITY TO THE DIVINE GOODNESS—REJOICING IN THE LORD.

O MY GOD! Thou art the most desirable object, and though the sensual world will not be persuaded to believe it, yet it is because their eyes are blinded. The enlightened soul discovers such beauty in Thee, as transcends the highest conceptions of finite minds. Thou who art the Creator of all excellences, must needs be more excellent than all Thy creatures. O how mistaken the sensual world are in their choice whilst they are so anxiously striving after "the meat which perisheth!" For my part, I could never be content to live without Thee, and to be deprived of the communications of Thy goodness. The want of Thy favor would trouble me more than the want of all other conceivable things! I know wherein my true happiness lies; and to feed on Thee, I perceive, is to feed on that which is incorruptible. O impart to me a consciousness of Thine approbation, and my soul shall exult with joy and praise. My

soul hath been precious in Thy sight, and Thou hast spared me to see the light of the living.

And I now feel desires within me, and propensities to goodness: I will cherish them. O help Thou me! Let those drops of goodness in me swell into floods, and the rivulets of grace that run through my soul, into larger streams. Let Thy voice be heard in my soul, Thy sanctifying voice. O "*rejoice the soul of Thy servant; for unto Thee, O Lord, do I lift up my soul.*" Lead me to the Rock that is stronger than I: let me freely sacrifice unto Thee.

Let my great endeavor be to please my Redeemer. He bids me follow Him. O blessed Jesus! I will follow Thee whithersoever Thou goest! Only give me greater alacrity in Thy service, who art the great Captain of my salvation; to whom be glory, and honor, and praise, and thanksgiving, forever and ever. *Amen.*

SIXTH PRAYER.

THE HIGHLY PRIVILEGED ADVANCED CHRISTIAN DESIRING TO PRAISE GOD WITH HIS WHOLE HEART.

O THOU, who inhabitest the praises of Israel, praise waits for Thee in Zion, and unto Thee should the vow be performed. Thou deservest my devoutest praises, my most hearty thanks, my loudest celebra-

tions. Can I think of what Thou hast done for my soul, and refrain from praising Thee? What should I do but praise Thee? All that I see within me, or about me, is mercy; my meat, my drink, my clothes, are mercies. But O what a mercy is that *spiritual food* which Thou settest before me continually. O, let my mouth be filled with Thy praise all the day long! for I am sensible of its necessity, and of the comeliness of it too, as an ornament to my better part. O teach me the art of praising Thee! Let me but love Thee, and I cannot but praise Thee. My love will dictate words and suggest meditations, and I shall speak of all Thy wondrous works. Let this be my great delight, and joy, and pleasure; till at last I may praise Thee with the saints and angels, in Thy heavenly kingdom, world without end. *Amen.*

SEVENTH PRAYER.

ASCRIBING POWER, AND DOMINION, AND GLORY TO JESUS CHRIST OUR LORD, FOREVER AND EVER.

O THOU ETERNAL WISDOM OF THE FATHER, *who being in the form of God, thought it no robbery to be equal with God, but madest Thyself of no reputation, and tookest upon Thee the form of a servant, and wast made in the likeness of man; and being found in fashion as*

a man, didst humble Thyself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted Thee, and given Thee a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven and thinys in earth, and that every tongue should confess that JESUS CHRIST *is Lord, to the glory of God the Father.* O Lord of glory, overawe both my outward and inward man with a sense of Thine astonishing mercies, that both may bow, and both may express their gratitude. Let my body as well as soul worship and adore Thee, who art the image of the Invisible, the first-born of every creature; *for by Thee were all things created that are in Heaven and that are in earth, visible and invisible; whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by Thee, and for Thee.* To Thee be glory forever and ever. *Amen.*

A CATALOGUE OF SOME GENERAL DUTIES REQUIRED OF US AS CHRISTIANS.

1. To love God with all our hearts and souls, and with all our minds.—*Matt.* xx. 37.

2. To rely upon God's providence, and trust Him in all dangers.—*Rom.* viii. 28; Heb. xiii. 5, 6.

3. To prefer the will of God before the will and favor of men.—*Acts* v. 28.

4. To order our conversation aright.—*Col.* iv. 6.

5. To be frequent in prayer.—*Luke* ii. 37; *Ephes.* vi. 18.

6. To walk in newness of life.—*Rom.* vi. 3, 4.

7. To obey magistrates, and to be ready to every good work.—*Titus* iii. 1.

8. To have pure aims and designs.—*Matt.* vi. 22; *Peter* iv. 11.

9. To be *doers* of the word, and not *hearers* only.—*James* i. 22.

10. To observe the Lord's day.—*Acts* xx. 7; *Rev.* i. 10.

11. Faithfully to discharge our several duties in the different relations of life, viz., as see *Ephes.* v. 15; *Ephes.* v. 22; *Tim.* v. 8; *Ephes.* vi. 1; *Ephes.* vi. 9; *Col.* iii. 22; *Titus* ii. 7; *Tim.* v. 5; 1 *Cor.* vii. 32.

12. To learn to be meek and humble upon all occasions.—*Matt.* xi. 29.

13. To hunger and thirst after Righteousness.—*Matt.* v. 9.

14. To strive to be at peace with all men.—*Matt.* v. 9; *Rom.* xii. 18.

15. To rejoice under persecution.—*Matt.* v. 11, 12.

16. To be merciful and kind.—*Ephes.* iv. 32.

17. To edify others by our conversation.—*Matt.* v. 13, 14.

18. To forbear with our enemies, and to pray for them.—*Matt.* v. 44.

19. To refrain from quarreling, and not to go to law about small things.—*Matt.* v. 39, 40.

20. To use great simplicity in our speeches and answers.—*Matt.* v. 37.

21. To give and lend to our poor neighbors what is reasonable.—*Matt.* v. 49.

22. To humble ourselves sometimes before God by fasting.—*Matt.* vi. 16.

23. To be assured that God will provide for us in the use of honest and lawful means.—*Matt.* vi. 31.

24. To seek God's kingdom and righteousness, before all temporal things.—*Matt.* vi. 20, 33.

25. To reform ourselves first of all, before we seek to reform others.—*Matt.* vii. 3.

26. To do to others what we would have others do to us.—*Matt.* vii. 12.

27. To enter in at the strait gate.—*Matt.* vii. 13.

28. To confess and own Christ and his religion before men.—*Matt.* x. 32.

29. To be industrious in the discharge of the duties of our calling.—*Rom.* xii. 6–8.

30. To live without dissimulation.—*Rom.* xii. 9.

31. To be patient in tribulation.—*Rom.* xii. 11.

32. To rejoice with those who rejoice, and to weep with those that weep.—*Rom.* xii. 15.

33. To condescend to men of low estate.—*Rom.* xii. 16.

34. To provide things honest in the sight of all men.—*Rom.* xii. 17.

35. To overcome evil with good.—*Rom.* xii. 21.

36. To bear with the infirmities of the weak.—*Rom.* xv. 1.

37. To practice the rules of that charity which is set down.—1 *Cor.* xiii. 4–7.

38. To bring forth those fruits of the Spirit which we find specified.—*Gal.* v. 22, 23.

39. To learn to be wise unto salvation.—1 *Cor.* iii. 18.

40. If a man be overtaken in a fault, to restore him in the spirit of meekness.—*Gal.* vi. 1.

41. To redeem the time we have lost, by our greater diligence in God's service.—*Ephes.* v. 6.

42. To resist temptations to any sin with all our might.—*Ephes.* vi. 13–15.

43. To esteem the faithful teachers of the Word very highly, for their works' sake.—1 *Thess.* v. 12, 13.

44. To comfort the feeble-minded, to support the weak, to be patient towards all men.—1 *Thess.* v. 14.

45. To rejoice in the Lord always.—*Phil.* iv. 4.

46. To use and to show moderation towards all men.—*Phil.* iv. 5.

47. To give thanks in everything.—1 *Cor.* x. 13; 1 *Thess.* v. 18.

48. To abstain from appearances of evil.—1 *Thess.* v. 22.

49. To prove and try things by the Word of God, and to hold fast that which is good.—1 *Thess.* v. 21.

40. To be content with food and raiment, if God does not think fit to give us more.—1 *Tim.* vi. 6–8.

51. To be steady and constant in our duties, without fainting.—*Rev.* ii. 20.

52. To study great sincerity and simplicity in our actions.—2 *Cor.* 1–12.

53. To be rich in good works, where God hath blessed us with riches in this world.—1 *Tim.* vi. 17, 18.

54. To use great temperance in eating and drinking.—1 *Cor.* ix. 25.

55. To use modesty in our apparel.—1 *Tim.* ii. 9.

56. To visit the afflicted.—*Jas.* i. 27.

57. To be always readily entreated to that which is good.—*Jas.* iii. 17.

58. When we are cheerful, to sing psalms.—*Jas.* v. 13.

59. If we have done anything prejudicial to our neighbors, to confess our faults to them.—*Jas.* v. 16.

60. To endeavor to convert others to the love of God.—*Luke* xxxii. 32.

61. To have our conversation heavenward.—*Phil.* iii. 20; 2 Cor. iv. 18.

62. Constantly to endeavor to grow in grace.—2 *Peter* iii. 18.

63. To use hospitality, and to be kind and obliging to strangers.—*Heb.* xiii. 2.

64. *To give diligence to make our calling and election sure.*—2 *Pet.* vii. 10.

HUMAN TESTIMONY IN PRAISE OF THE VALUE OF GOSPEL PRECEPTS.

THE Gospel contains a set of rules, every one of which appears eminently calculated to promote our happiness.

A great feature of the morality of the Gospel is that sublime jurisdiction which it exercises over the thoughts, beginning with the rudiments of all action, and making the life correct by rendering the heart pure.

The Gospel exacts forgiveness of injuries, and grants forgiveness of sins upon these terms; it allows no rest or residence to the malevolent passions, but requires a mind without the spot or blemish of hatred; it loves repentance, the sighing of a contrite heart, and the desire of such as be sorrowful; and requires in all the dangers and distresses of the world, an undoubted confidence in God.

There is not in the Gospel a single precept which has not a direct tendency to refine every human being into that gentleness of character which delights us so much in those best of human beings who have spent their lives in the exertions of kindness, and in the subjugation of passion; add to this, the importance of the motives by which it operates, and the perfect example which it contains, and you have a summary of the Gospel.

PART THIRD.

PRAYERS AND SERVICES,

DURING A TIME OF SICKNESS IN THE FAMILY.

FIRST PRAYER, WHEN ANY OF THE FAMILY ARE SICK.

WHOM Thou lovest, O LORD, Thou chastenest, as a Father doth his son; and scourgest the child Thou wouldst receive! Grant, we heartily pray Thee, that *he* who now suffers affliction among us, may patiently submit to Thy hand. Convince both *him* and us, that the sufferings of the body are for the good of the soul,—that the flesh may be subdued to the spirit, and that he may be better prepared for his last account. Hear us, O Lord, on his behalf, and evermore have mercy on us. *Amen.*

"LET ME DIE THE DEATH OF THE RIGHTEOUS."

SECOND PRAYER FOR A SICK PERSON.

O FATHER of Mercies, and God of all comfort, our only help in time of need; look down from heaven, we humbly beseech Thee, behold, visit, and relieve Thy sick servant. Look upon him with the eyes of Thy mercy; comfort him with a sense of Thy goodness; preserve him from the temptations of the enemy; give him patience under his afflictions; and in Thy good time, restore him to health, and enable him to lead the residue of his life in Thy fear, and to Thy glory: Or else give him grace so to take Thy visitation, that after this painful life is ended, he may evermore dwell with Thee, O blessed and adorable Lord Jehovah, in life everlasting. *Amen.*

SELECTED PORTIONS OF SCRIPTURE,

APPROPRIATE TO A TIME OF SICKNESS.

MANY are the afflictions of the righteous, but the Lord delivereth him out of them all.—*Psalm* xxxiv. 19.

Although affliction cometh not from the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upwards.—*Job* v. 6, 7.

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.—*Job* v. 17.

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.—*Psalm* xxxix. 4.

I will correct thee in measure, and will not leave thee altogether unpunished.—*Jer.* xxx. 11.

But though He cause grief, yet will He have compassion, according to the multitude of His mercies.—*Lam.* iii. 32.

My son, despise not the chastening of the Lord, neither be weary of His correction; for whom the Lord loveth He correcteth, even as a father the son in whom he delighteth.—*Prov.* iii. 11, 12.

As many as I love, I rebuke and chasten.—*Rev.* iii. 19.

For He maketh sore and bindeth up; He woundeth, and His hands make whole.—*Job* v. 18.

He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.—*Job* v. 19.

FIRST PRAYER FOR A SICK CHILD.

ALMIGHTY GOD and merciful Father, to whom alone belong the issues of life and death, look down from heaven, we humbly beseech Thee, with the eyes of mercy, upon this sick child. Deliver him, O Lord, in Thy good appointed time, from his bodily pain, and visit him with Thy salvation; that if it should be Thy good pleasure to prolong his days here upon earth, he may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in his day and generation: Or else receive him into those heavenly habitations, where the souls of those who sleep "in the Lord" enjoy perpetual rest and felicity. *Amen.*

SECOND PRAYER FOR A SICK CHILD.

O GOD of the spirits of all flesh, the only giver and preserver of life; the smallest as well as the greatest are Thy work, and Thy care: though Thou art so great, yet Thou despisest not any. O blessed Lord, let Thy thoughts be full of pity and tender mercy to this poor sick child, for whose affliction we are now concerned; and send him that relief and

comfort from above which none of us are able to give. Either lighten the load, or increase the strength to bear it; and deal gently and graciously with him, O Lord, beyond what we are able to ask at Thy hands. Mercifully release him from trouble, and grant the recovery of his health; and, if it be Thy will, the continuance of his life, that he may do Thee service, and bring glory to Thee in this present world. Yet if it should otherwise please Thee, that he be taken away from us thus early, O may he be prepared for Thyself; that to die may be his greatest gain; that he may not only be delivered from the trials and dangers of this life, but be prepared and made ready for heavenly employments, and for a participation in the joys of the life to come.

Hear us, O merciful and compassionate Lord and Saviour, who condescendingly embraced and blessed young children, and who still ever lives regardful of the trials of Thy afflicted servants, hearing their prayers: and to whom be adoration, submission, thankfulness and praise for ever. *Amen.*

FIRST THANKSGIVING

FOR RECOVERY FROM SICKNESS.

O God, who art the Giver of life, of health, and of safety: We bless Thy name that Thou hast been pleased to deliver from his bodily sickness this Thy servant, who now desires to return thanks unto Thee. Gracious art Thou, O Lord, and full of compassion to the children of men. May his heart be duly impressed with a sense of Thy merciful goodness, and may he devote the residue of his days here on earth, to an humble, obedient walking before Thee: and, finally, may he be accepted to Thine everlasting kingdom in heaven. *Amen.*

SECOND THANKSGIVING

ON THE RECOVERY OF A SICK PERSON.

Blessed be God who liveth forever, for He doth scourge, and He hath mercy. He leadeth down to the grave, and bringeth up again: He will chastise our iniquities, and have mercy on our spirits.

In our distress we called unto the Lord, and He hath heard our prayer. Now therefore we will confess Him with our mouths, and praise the Lord of

Might, and extol the everlasting King. Let all of us praise His goodness, in showing unto the distressed, the greatness of His love. Blessed are they who love Thee, O Lord, for they shall rejoice in Thy peace. Blessed are they who have sorrowed under Thy correction, for they shall see Thy glory, and be glad, and praise Thy name for evermore. *Amen.*

SELECTED PORTIONS OF SCRIPTURE,

APPROPRIATE TO A TIME OF RECOVERY FROM SICKNESS.

Blessed are all they that put their trust in Him. —*Psalm* ii. 12.

I cried unto the Lord with my voice, and He heard me out of His holy hill.—*Psalm* iii. 4.

Hear me when I call, O God of my righteousness: Thou hast enlarged me when I was in distress, have mercy upon me and hear my prayer.—*Psalm* xiv. 1.

He sent from above, He took me, He drew me out of many waters.—*Psalm* xviii. 16.

Thou drewest near in the day that I called upon Thee: Thou saidst, Fear not.—*Sam.* iii. 57.

The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted.—*Psalm* xviii. 46.

I had fainted, unless I had believed to see the

goodness of the Lord in the land of the living.—*Psalm* xxvii. 13.

I will be glad and rejoice in Thy mercy; for Thou hast considered my trouble; Thou hast known my soul in adversity.—*Psalm* xxxi. 7.

AN ADDITIONAL PRAYER FOR THE SICK.

ALMIGHTY AND EVERLASTING GOD, in whose hands are the keys of life and death, and whose infinite wisdom disposes all things for the best to them that love Thee; behold, we beseech Thee, Thy servant whom Thou hast cast upon the bed of sickness, and support with Thy grace his afflicted spirit; strengthen his faith, increase his hope, and perfect his charity; sanctify to him every incident of his sufferings; that if Thy mercy shall restore him to his health, he may more carefully correct the errors of his former life: Or if it should please Thee to call him to Thyself, he may pass through the valley of the shadow of death with safety, and be transported by Thy holy angels into those mansions of bliss, where no fears shall trouble him, no pains torment him, nor any grief disturb the quiet of his mind; but where perfect security, pure delight, and unspeakable joys, shall be established unto him forever. *Amen.*

ANOTHER ADDITIONAL PRAYER FOR THE SICK.

ALMIGHTY GOD, I adore Thee, as the wise and gracious Governor of all Thy creatures, and the Sovereign Disposer of all events. I acknowledge Thy hand in the afflictions under which I now labor; sorrowfully I have to confess that they are far less than my sins have deserved. O may I have wisdom and grace to improve this afflicting stroke of Thy rod, and discern Him who hath appointed it. And though this calamity is not joyous, but grievous, may it hereafter bring forth in me the peaceable fruits of righteousness.

Grant, O Lord, that I may be disposed to search and try my ways, and turn unto Thee. Enable me to improve the leisure of such a state as this, to examine my own heart; and may I be led to form a *right judgment* of myself! If I am yet an unreformed sinner, discover to me, I beseech Thee, my danger and my misery; and grant unto me the renewing influences of Thy Spirit, that I may turn from every sin, and devote myself forever to Thy service. If I am already in a state of acceptance with Thee, strengthen, I beseech Thee, all my graces more and more, and subdue all the remainder of sin in my heart; and do Thou teach my soul righteousness, by the things which I now suffer.

Lord, if it be Thy will—for without Thy help, vain is the skill of the physician—give success to the means employed for my recovery, and restore me to health, comfort and usefulness again: Nevertheless, if Thou seest fit, in Thine unerring wisdom, to deny my request, *Thy will be done!* Support me under the most incurable evils, and grant that I may not think it long to wait Thy time, who hath condescended to wait so long for the return of a sinner. Let me see love in Thy rod, as well as justice in all Thy dealings; and, "while my *outward man* decays, may the *inner man* be renewed day by day."

O Lord, if Thou art pleased that this visitation shall be a sickness unto death, and that here I must die, prepare me for that important hour; give me an easy and comfortable passage out of this life, and take me into Thy heavenly presence, where sin and sorrow shall be no more. Help me most resignedly to say, O blessed Lord, "Into Thy hands I commend my spirit." *Amen and Amen.*

A PRAYER FOR THE COMFORT AND RELIEF OF A SICK PERSON.

O Lord Jesus Christ, who pitiest them that fear Thee, even as a Father pitiest his children; comfort, we entreat Thee, with a sense of Thy Divine mercy

and compassion, this, Thy servant, now under the visitation of sickness and affliction. Support him, O Lord, with the full assurance, that in all the sufferings which are permitted to overtake him, Thou designest to promote his eternal benefit. Thou dost not afflict willingly nor grieve the children of men: enable him, then, to receive this trying dispensation, as the rebuke and chastening of Thy paternal love. While his outward frame suffers or decays, make him inwardly a partaker of the consolation of Thy presence. Being withdrawn from outward things, may he set his whole affections upon Thee, and upon the things of Thy kingdom, and while his natural part is laboring under sickness, may his spiritual part be restored to complete health and soundness. Lead him, to this end, to self-examination, and direct him in its performance; and may the purification of his soul be to him more an object of regard than the restoration of his body. Make him to see where he has been remiss in the improvement of former mercies and opportunities, and while he feels the nothingness of mere external advantages, the instability of health, the precariousness of life, and the vanity of all earthly comforts and enjoyments, may he renounce the love of them from his heart; be content, if it be Thy will, to let them go; be resigned under every affliction that his natural man can sustain, and open all the faculties

of his soul, in devout dependence on Thee, to be replenished with the blessings which never can decay. May all the good impressions he has ever received, and all the good resolutions he has ever formed, during the whole course of his life, be now revived, and may they be so confirmed by his feelings and experience, and by the operation of Thy Spirit upon his heart, during this illness, as to be in no danger of fading away any more.

Thus, if it seem good unto Thee, of Thine infinite kindness and long-suffering, to restore him again to his sphere of usefulness in this world, may he ever walk in it in close communion with Thee; may he in all his future life and actions, have respect unto Thee and Thy divine laws, and may he never more wander from the straight path that leads to Thy heavenly kingdom, and if it seem good to Thine infinite wisdom and mercy to take him hence, may he be prepared to enter on an eternal career of glory. But, Lord, while above all things, we pray that the spiritual state of Thy servant may be benefited by this painful dispensation, we know that Thy tender care and all-disposing providence extend to the minutest natural things also. So far then as Thine infinite wisdom sees fit, and so far as the great object of our brother's spiritual benefit will allow, mitigate, we entreat Thee, and remove his outward sufferings. To Thee belong

the issues of life and death; and how low soever the corporeal estate to which the frailty of human nature may be reduced, Thou canst restore the decayed frame, and canst even bring back from the brink of the grave. If thou see good, then, relieve and restore our languishing brother. But, in making this petition, may we ever remember Thy blessed example, and may the language of his heart, as well as ours, be, "Father, not my will, but Thine, be done." *Amen.*

A PRAYER FOR THE USE OF A PERSON IN SICKNESS,

WHO IS EXCEEDINGLY FEEBLE, AND SEVERELY AFFLICTED.

ALMIGHTY and most righteous LORD GOD, in whose hands are the appointment of life and death, give me grace to consider, that this my sickness is of Thy wise permission, and help me to acknowledge the justice as well as the mercy of this visitation, and of all my sufferings. May I look up to Thee for strength to bear, and grace to profit by it. It comes, O God, as a scourge of my sins, which is designed to make me see, feel, and avoid them; as Thy medicine to cure my spiritual diseases, and as the fiery trial which is to prove me and to purge away my dross. Let it not fail, O Lord, in answering these gracious

purposes. Bring to my mind all such considerations as may revive, succor, and raise me, above all discouragements and fear. Let my thoughts, under this visitation, be only those of love and thankfulness; of resignation and obedience; of humility, and of confiding hope.

Father of mercies, pity Thy sick servant, and out of compassion to my weakness, lessen my sorrows, pardon my restless complainings, and support me under them by Thy comforts; direct and recompense the labors and kindness of those who attend me in my sickness; keep me always submissive and devout towards Thee and grateful towards those around me. May Thy blessing accompany all their endeavors for my good. Put an end in due time, to my disease, [or to my pains,] and either restore me to strength, health, and ease, granting me the mercies of a long life, or else prepare me more immediately for a comfortable death, and for the blessedness of Thine eternal acceptance of me forever. *Amen.*

A PRAYER FOR A PERSON UNDER AFFLICTION.

O MERCIFUL GOD, and HEAVENLY FATHER, who hast taught us in Thy holy word that Thou dost not willingly afflict or grieve the children of men, look with pity, we beseech Thee, upon the sorrows of Thy

servant. In Thy wisdom, Thou hast seen fit to permit him to be visited with trouble and distress. Remember him now, O Lord, in mercy; sanctify to him Thy fatherly corrections; endue his soul with patience under his afflictions, and with resignation to Thy blessed will; comfort him with a sense of Thy goodness; lift up Thy countenance upon him, and give him peace, henceforth and evermore. *Amen.*

SELECTED PORTIONS OF SCRIPTURE,

SUITED TO A TIME OF SEVERE AFFLICTION, DISTRESS, OR ADVERSITY.

O LORD, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing.—*Jer.* x. 24.

To the Lord our God belong mercies and forgiveness.—*Dan.* ix. 9.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.—*Psalm* li. 17.

O Lord, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure.—*Psalm* vi. 1.

Return, O Lord, deliver my soul; O save me, for Thy mercies' sake.—*Psalm* vi. 4.

The Lord trieth the righteous.—*Psalm* xi. 5.

For the Lord Thy God is a merciful God, He will not forsake thee.—*Deut.* iv. 31.

Thy shoes shall be iron and brass; and as Thy days, so shall Thy strength be.—*Deut.* xxxiii. 25.

The eternal God is thy refuge, and underneath are the everlasting arms.—*Deut.* xxxiii. 27.

The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee.—*Psalm* xx. 1, 4.

It may be that the Lord will look upon mine affliction.—2 *Sam.* xvi. 12.

For in the time of trouble He shall hide me in His pavilion.—*Psalm* xxvii. 5.

Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.—*Psalm* xxxi. 24.

I would seek unto God, and unto God would I commit my cause.—*Job* v. 8.

The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.—*Nahum* i. 7.

He shall call upon me, and I will answer Him.—*Psalm* xci. 15.

Shall we receive good at the hand of the Lord, and shall we not receive evil also?—*Job* ii. 20.

Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.—*Psalm* xxvii. 14.

They prevented me in the day of my calamity, but the Lord was my stay.—*Psalm* xxii. 19.

In my distress I called upon the Lord, and cried to my God; and He did hear my voice out of His temple, and my cry did enter into His ears.—2 *Sam.* xxii. 27.

In the Lord put I my trust.—*Psalm* xi. 1.

The Lord also shall be a refuge for the oppressed, a refuge in times of trouble.—*Psalm* ix. 9.

My defence is of God, who saveth the upright in heart.—*Psalm* vii. 10.

The Lord lift up His countenance upon thee, and give thee peace.—*Num.* vi. 26.

Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—*Psalm* l. 14 15.

A BRIEF EXHORTATION, AND AN INSTRUCTIVE PRAYER FOR THE AFFLICTED.

EXHORTATION.

THE wise man's advice, surely, is very seasonable. "In the day of adversity consider."—*Eccles.* vi. 14. Times of affliction are times for consideration. Affliction is sent on purpose to teach and to ad-

monish us. It is intended to put us in mind of the sins we have forgotten or been willfully ignorant of; the sins of our childhood, the sins of our youth, the sins of our riper age; and the various neglects and defects of our holy services. And therefore, in the Old Testament, the original word *Yasar*, which stands for affliction, imports not only correction and chastisement, but instruction too. It is an excellent schoolmaster; and he that submits to its teachings will become wiser than a multitude of books could make him. "Therefore, my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."—*Heb.* xii. 5.

Consider who it is that sends the rod, and what the design of the unwelcome messenger is. Consider how much thou needest it, and how justly thou hast deserved it. Consider how it is intended for thy good; and how thou shouldst have forgotten why thou camest into the world, but for this remembrancer! Consider how little reason thou hast to take it ill, when the dearest servants of God have passed through this fire; and how, without it, thou mightest have continued a stranger to thyself. Consider its mercy, that He will call home the straying sheep, and will not let thee wander in the wilderness of sin.

These considerations will go near to produce that excellent temper in thee, which David speaks of;

"Surely I have behaved and quieted myself, as a child that is weaned of its mother: my soul is even as a weaned child."—*Psalm* cxxxi. 2.

THE PRAYER.

O God! when Thou with rebukes dost chasten man for iniquity, Thou makest his beauty to consume away like a moth! Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears. O, let the afflictions which have befallen me, and which Thou shalt hereafter think fit to send upon me, help towards the strengthening of my faith in Thee. Thou hast sometimes laid Thy hand upon me, Thine afflicting hand, and I have taken no notice of it. Thou hast smitten, and I have not looked up to Heaven, from whence the stroke did come. Thou hast corrected me, and I have not been the better for it. I have been even like a beast before Thee, so foolish was I and ignorant. O teach Thou me! Let me read my duty in my crosses; and whatever troubles come upon me, let these troubles direct me to the cross of Christ, and prompt me to run to the tree which yields the fruit of righteousness!

Help me to look upon the joy that all my troubles will end in, and take comfort in all my tribulations. Imprint this belief upon my soul, that Thou knowest better what is good for me than my own carnal heart.

I am apt to hanker after the "flesh pots of Egypt;" but let me see the richer table in Thy kingdom. I am apt to be fond of those outward comforts; O quench my thirst after them. Let me see clearly, that to feed on Thy love is better diet than this earth affords. Give me Thy peace; not as the world gives, but as Thou usest to give Thine own people. O, give me what I want; Thou knowest my necessities better than I. Give me better things than my flesh would desire, even those which may preserve me by Thy power and grace unto everlasting life and salvation. *Amen.*

A PRAYER,

TO BE USED WITH A SICK PERSON, WHO IS GRIEVOUSLY AFFLICTED.

O Lord God of our salvation, how miserable would our condition be, had we not Thee to look to in time of trouble! We would therefore give thanks unto Thee, for awakening our minds to the consideration of eternal things, even though it be done by a severe stroke of affliction. We ought to count it a mercy to be brought to seriousness and to prayer, whatever be the methods which Thou mayest be pleased to take for this purpose.

We find, O Lord, that although we may live

regardless of Thee in the day of prosperity, we cannot support adversity without Thy help, nor derive any abiding consolation but in a well-grounded hope of the friendship of God. O sanctify this consideration, that it may effectually cure us of forgetting the Lord our Maker, causing us to return to Thee with our whole heart; that we may never forsake Thee, the Fountain of living waters.

Look, O Lord, we humbly beseech Thee, upon him who lieth upon this bed of sorrow and sickness, and make this painful visitation beneficial to him. O may it be accompanied with such mercy, such grace to his soul, that he may have reason to all eternity to say, "that it was good for him to be afflicted." May he in this confinement learn, and be duly affected with those great and blessed truths of Thy word, which so very few of us regard with sufficient attention in the time of ease and health. O that he may most deeply and savingly experience, that sin is the greatest of evils, that holiness is the greatest good, and that there is nothing so much to be desired as an interest in Thy favor.

We humbly entreat Thee, O heavenly Father, that if it be consistent with Thy will, he may be raised up again; and that he may yet be continued among us, living a good and comfortable life; happy in himself, and a blessing to those with whom he is con-

nected. May it please Thee to moderate his sufferings. Do Thou direct us to the best methods for his relief; and be mercifully pleased to give success to them. May he patiently submit to what he may have to bear; and under the sharpest pains which he may endure, enable him to bless Thy holy name, for not dealing with him according to the full deserts of his sins. But what we most of all implore is, that this affliction may be accompanied with the grace of Thy Holy Spirit, working in him true repentance, a lively faith, and an ardent desire after holiness; that he may be made fit either to live or to die; so that whatever be the issue of this sickness, it may end in the glory of Thy name, and the good of his soul.

And, O Lord, teach us who are in health to profit by what we see others suffer. Let the sight of an afflicted fellow-creature fill us with thankfulness for the comforts we at present enjoy, and excite us carefully to provide against the hour of trial which may one day come upon ourselves. O may we learn to seek Thee more diligently, while Thou art to be found; and like Mary, to choose that good part which shall never be taken from us. *Amen.*

AN HUMBLE ADDRESS TO GOD,

UNDER THE PRESSURE OF HEAVY AFFLICTION.

O THOU Supreme, yet all-righteous and gracious Governor of the whole universe! Inconsiderable as this little province of Thy spacious empire may appear, Thou dost not disregard the earth and its inhabitants; but attendest to its concerns with the most condescending and gracious regards. I believe Thy universal providence and care, and Thy wise, holy and kind interposition in every thing which relates to me, and to the circumstances of my abode in this world. I would look through all inferior causes unto Thee, whose eyes are upon all Thy creatures; to Thee who formest the light, and createst darkness, who makest peace, and sufferest evil; to Thee, Lord! who at Thy pleasure canst exchange the one for the other, canst turn the brightest noon into midnight, and the darkest midnight into noon.

O Thou most wise and merciful Jehovah! I have often said "Thy will be done," and now Thy will is painful to me. But shall I on that account unsay what I have so often said? I come rather to lay myself down at Thy feet, and to declare my free and full submission to all Thy sacred pleasure. O Lord, Thou art just and righteous in all!

I would therefore be in humble subjection to the Father of Spirits, who chastiseth me for my profit. Be pleased, O Lord, to support my soul, I beseech Thee, by Thy consolations, mingled with my tribulations; that I may have cause to rejoice in them. And make me most of all concerned that these my afflictions may be sanctified to the good of my soul.

Number me, O Lord, among the happy persons whom, whilst Thou chasteneth, Thou teachest out of Thy law! Dost not Thou chasten Thy children for this very end, that they may be partakers of Thy holiness?

The day of mine affliction will nave an end; the hour will at length come, when Thou wilt wipe away all my tears. O let my soul be girding itself up, and, as it were, stretching its wings in expectation of that blessed hour, when it shall drop all its sorrows and encumbrances at once, and soar away to infinite delights, in the regions of liberty, peace and joy.—*Amen.*

SELECTED PORTIONS OF SCRIPTURE,

WHEN UNDER THE PRESSURE OF HEAVY AFFLICTION.

THE spirit of a man will sustain his infirmity; but a wounded spirit, who can bear?—*Prov.* xviii. 14.

Cast thy burden upon the Lord, and He shall sustain thee.—*Psalm* lv. 22.

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in Thee; yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast.—*Psalm* lvii. 1.

Give us help from trouble, for vain is the help of man.—*Psalm* lx. 4.

From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the Rock that is higher than I.—*Psalm* lxi. 2.

I will trust in the covert of Thy wings.—*Psalm* lxi. 4.

For Thou, O God, has heard my vows; Thou hast given me the heritage of those that fear Thy name.—*Psalm* lxi. 5.

Thou which hast showed me great and sore troubles, shall quicken me again, and shall bring me up again from the depths of the earth.—*Psalm* lxxi. 20.

I will be with him in trouble; I will deliver him and honor him.—*Psalm* xci. 15.

With long life will I satisfy him, and show him my salvation.—*Psalm* xci. 16

Mine eye mourneth by reason of affliction; Lord, I have called daily upon Thee, I have stretched out my hands unto Thee.—*Psalm* lxxxviii. 9.

I know, O Lord, that Thy judgments are right, and

that Thou in faithfulness hast afflicted me.—*Psalm* cxix. 75.

Look Thou upon me, and be merciful unto me, as Thou usest to do unto those that love Thy name.—*Psalm* cxix. 132.

CONTINUANCE OF THE SAME FROM THE NEW TESTAMENT.

BLESSED is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him.—*James* i. 2.

Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience.—*James* v. 10.

For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted. —*Heb.* ii. 18.

Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—*James* v. 11.

Is any among you afflicted? let him pray.—*James* v. 13.

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but

will, with the temptation, also make a way to escape, that ye may be able to bear it.—1 *Cor.* x. 13

There remaineth therefore a rest to the people of God.—*Heb.* iv. 9.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and *shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.*—*Rev.* vii. 13–17.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—*Rev.* xxi. 4.

A PRAYER ON BEHALF OF A SICK PERSON,

WHEN THERE APPEARS BUT LITTLE HOPE OF RECOVERY.

O FATHER OF MERCIES, and God of all comfort, our only help in time of need; we fly unto Thee for succor on behalf of this Thy servant, here lying in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech Thee, so much the more with Thy grace, in the inner man: give him unfeigned and true repentance of all the errors of his life past; that his sins may be done away, and his pardon sealed in heaven, before he goes hence and be no more seen. We know, O Lord, that there is nothing impossible with Thee; and that if Thou wilt, Thou canst even now raise him up, and grant him a longer continuance amongst us; yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech Thee, for the hour of death, that after his departure hence in peace, he may be received into Thine everlasting kingdom. *Amen.*

A PRAYER,

TO BE USED WITH ONE WHO APPEARS TO BE AT THE POINT OF DEATH.

O MOST GRACIOUS GOD, since Thy throne of grace is still open to us, we humbly beg to be heard in behalf of our *brother*, who is now brought down to the gates of the grave. O Lord, we have done with praying for his life; and all we have to ask is, that Thou wouldest be pleased to succor him in this trying hour, and fit him for the great change that is about to take place.

Permit us, O God of all comfort, to pray that his passage out of time into eternity may be easy. O let not his bodily pains be extreme, nor his mind be oppressed with doubts or fears. Take away, O Lord, the bitterness of death, by giving him a foretaste of the joys of heaven. And grant that his precious soul may be prepared for the enjoyment of that blessed inheritance, where "there shall be no more death, neither sorrow, nor crying, nor any more pain; for that the former things are passed away." *Amen.*

A FINAL PRAYER,

FOR A DYING MAN, WHEN PAST HOPE OF RECOVERY.

O THOU, the Hope of Israel, and the Saviour thereof in the time of trouble! when all other hope and help fails, it is still not in vain to seek unto Thee for succor, who couldst bring back from the grave, and even quicken the very dead; and where Thou art not pleased any farther to prolong the temporal life, yet canst deliver us from eternal death, and bring us safe to blessedness and glory. We think it too late to beg the recovery of Thy servant, O Lord, now that he seems to be going the way of all flesh, and just launching forth into his everlasting condition. And now that the time of his departure appears to be at hand, O Lord, be gracious unto him, and leave him not, nor forsake him; but support and assist him in his sorest extremities, in his last agonies, when he is to conflict with the king of terrors; let him experience from Thee, the God of his salvation, all the seasonable aids his soul requires. O Thou ever-living God, stand by him in the dying hour; and secure him in Thy hands from the enemies of his soul. O make his departure easy, and full of peace and hope. Be with him through the valley of the shadow of death, that he may fear no evil. Let

Thy rod and Thy staff comfort him; and let him find a joyful admission into Thine everlasting kingdom. O Father of mercies, receive his departing soul, and when he is numbered among the dead, let him also be numbered among the redeemed and blessed of the Lord, who, though dead, yet live, and are alive for evermore. *Amen.*

AN ACT OF RESIGNATION, FOR THE SICK.

O MY HEAVENLY FATHER! from whom cometh every good gift, I receive this sickness as from Thy hands; nothing happens but by Thine appointment, before whom are numbered the hairs of our head; Thou strikest, and Thou healest; it is Thou that givest life, and Thou that takest it away; but whether we live or die we are always Thine. O Lord, penetrate my heart with this truth—*I am, Thine;* as Thine, let Thy will be now done in me. If I have received good things from Thine hand, why shall I not with patience submit to the evil Thou permittest? which, indeed, will not be evil if I accept it as a just correction of a child from Thy Fatherly hand, for then even these very evils will co-operate to my good, and be to the advantage of my soul.

O Lord, I am Thy servant; do with me according

to Thy will. And may it be the end of my sufferings, that I become a vessel of honor, to the praise of Thy holy name. *Amen.*

SELECTED PORTIONS OF SCRIPTURE,

WHEN ANY OF THE FAMILY ARE SICK UNTO DEATH—NO HOPE BEING ENTERTAINED OF THEIR CONTINUANCE IN LIFE—AFTER THE SERIOUS ANNOUNCEMENT OF THIS FACT TO ALL PRESENT, READ SOFTLY, SOLEMNLY, AND WITH A CONVENIENT PAUSE AFTER EACH SENTENCE.

LET me die the death of the righteous, and let my last end be like his.—*Numb.* xxiii. 10.

O that they were wise, that they understood this, that they would consider their latter end.—*Deut.* xxxii. 29.

It is the Lord; let Him do what seemeth Him good.—1 *Sam.* iii. 18.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.—*Psalm* xxiii. 4.

But God will redeem my soul from the power of the grave; for He shall receive me.—*Psalm* xlix. 15.

As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake with Thy likeness. —*Psalm* xvii. 15.

Fear thou not, for I am with thee: Be not dismayed, for I am thy God.—*Isaiah* xii. 10.

My flesh and my heart faileth, but God is the strength of my heart, and my portion forever.—*Psalm* lxxiii. 26.

For this corruptible must put on incorruption, and this mortal must put on immortality.—1 *Cor.* xv. 53.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. —2 *Cor.* v. 1.

And now, Lord, what wait I for? my hope is in Thee.—*Psalm* xxxix. 7.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.—*Job* xix. 25, 26.

For this God is our God forever and ever; He shall be our guide even unto death.—*Psalm* xlviii. 14.

Precious in the sight of the Lord is the death of His saints.—*Psalm* cxvi. 15.

Lord, now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation.—*Luke* ii. 29, 30.

Thanks be to God, who giveth us the victory through our Lord Jesus Christ.—1 *Cor.* xv. 57.

A MEDITATION AND PRAYER,

SUITED TO THE CASE OF A DYING CHRISTIAN.

O THOU SUPREME RULER of the visible and invisible worlds! Thou Sovereign of life and of death, of earth and of heaven! blessed be Thy name that I have been taught to seek Thee. And now do I pour out my soul, my departing soul, unto Thee. Bow down Thy gracious ear, O Lord, and let my cry come before Thee with acceptance!

The hour is come when Thou wilt separate me from this world, and lead me to another as yet unknown. Enable me, I beseech Thee, to make the exchange, as becomes a child of God, who knows that it is the Father's good pleasure to give him the kingdom.

Gracious Father, I would not quit this earth of Thine, and this house of clay in which I have sojourned during my abode upon the face of it, without my grateful acknowledgments to Thee, for all that abundant goodness which Thou hast caused to pass before me. With my dying breath I bear witness to Thy faithful care. I have wanted no good thing. I thank Thee for the mercies of my days and nights, of my months and years, which are now come to their period. Surely goodness and mercy have followed me all the days of my life, and I have reason

to rise a thankful guest from the various and pleasant entertainments with which my table has been furnished by Thee. Nor shall I have reason to repine or to grieve at leaving them; for I know Thy bounties are not exhausted; and I am well assured that, though I am going from this earth, I am not going from happiness. I adore Thy mercy, that Thou hast taught me to entertain heavenly hopes of nobler joys; and I would fain exert a vigorous act of thankfulness, that in this broken state I am extolling Thee for the riches of Thy grace, manifested towards me; and for that blessed spirit of Thine, which Thou hast given me, to turn my sinful heart unto Thyself, and to bring me into the bonds of Thy covenant—a covenant which is ordered in all things and sure, and which this death, though now separating my soul from my body, shall never be able to dissolve.

I bless Thee, O Lord, that I am not dying in an unregenerate and impenitent state, but that Thou didst graciously awaken and convince me of the reality of eternal things—that Thou didst renew and sanctify my heart; and didst, by Thy good Spirit, work in it that unfeigned faith and real repentance, the beginning of a divine life. I thank Thee for Christian teachers and ordinances; I thank Thee for my Sabbaths; I thank Thee for the fruits of Canaan, which have been sent me on this brink of Jordan.

I thank Thee for Thy blessed Word, and those exceeding rich and precious promises of it, which now lie as a cordial warm at my heart; for Thy gracious promises of support in death, and of glory beyond it, in the resurrection unto everlasting life.

And now, O Lord! remember Thy word unto Thy servant, on which Thou hast caused me to hope. Into Thy hands I commend my departing spirit; for Thou hast redeemed me, O Lord God of truth.

ON THE EVENT OF DEATH IN A FAMILY.

SOON AFTER DECEASE—THE FIRST IMPASSIONED SENTIMENTS OF GRIEF HAVING IN A MEASURE SUBSIDED—IN SOLEMN STILLNESS THE FOLLOWING SENTENCES OF SCRIPTURE SHOULD BE READ, OBSERVING A CONVENIENT PAUSE AFTER EACH SENTENCE.

THEN Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.—*Job* i. 20, 21.

Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—*Job* xiv. 12.

And the dead shall be raised incorruptible!—1 *Cor.* xv. 52.

When a few years are come, then I shall go the way whence I shall not return.—*Job* xvi. 22.

All the days of my appointed time will I wait, till my change come.—*Job* xiv. 14.

A good name is better than precious ointment; and the day of death than the day of one's birth.—*Eccles.* vii. 1.

But now he is dead, wherefore should I weep? Can I bring him back again? I shall go to him, but he shall not return to me.—2 *Sam.* xii. 13.

It is better to go to the house of mourning than to the house of feasting.—*Eccles.* vii. 2.

The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth.—*Eccles.* vii. 4.

Neither can they die any more; for they are equal unto the angels.—*Luke* xx. 26.

Is there not an appointed time to man upon the earth? Are not his days also like the days of an hireling?—*Job* vii. 1.

For we are but of yesterday, and know nothing, because our days upon earth are a shadow.—*Job* viii. 9.

Mark the perfect man, and behold the upright; for the end of that man is peace.—Psalm xxxvii. 37.

AFTER WHICH ALL PRESENT MAY JOIN IN THE USE OF ONE OR MORE OF THE FOLLOWING PRAYERS.*

O God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of tears, in holiness and righteousness all the days of our lives; that when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with our God, and in perfect charity with the world. *Amen.*

A PRAYER UPON THE DEATH OF OUR DEAR FRIENDS.

Great God, the Lord of all; Thou dost whatever Thou pleasest in heaven and in earth; Thou givest and Thou takest away; Thou raisest up and Thou castest down; nor can any stay Thy hand, or say unto Thee, What doest Thou? But in all that Thou doest Thou art wise, and righteous, and good. Thou

* Some one or more of these prayers following might also be used additionally at the time of the funeral

art just in depriving us of those enjoyments which we have unworthily idolized, or ungratefully abused. Blessed be Thy name, therefore, as well when Thou takest away as when Thou givest. Yet, O Lord, in mercy turn these losses to the advantage of our souls. May we find that Thou art infinitely more to us than all earthly friends and comforts. They were but instruments and means of conveyance. Thou, who art the Eternal Spring and Fountain of all good, art still the same; and amidst all these changes Thou changest not. O let us find, though bereft of the creature, we are not forsaken of God.

O Heavenly Father, take our eyes off from such poor, dying comforts, and fix them upon the only satisfying good; in the enjoyment of which consists all our true life, and peace, and happiness. And let the frequent disappointment that we find in the enjoyments of the world, teach us more wisdom than to place our affections upon them.

O God of the spirits of all flesh, and especially of the just made perfect, help us to follow Thy servants, who are departed in the Lord, that we with them may be accepted to live in Thy presence, and to spend an eternity in the love and praises, the fellowship and enjoyment of Thee, who art God-blessed for evermore. *Amen.*

A PRAYER FOR PREPARATION AND READINESS TO DIE.

LORD, what is our life but a vapor, that appears for a little time, and then vanisheth away! Even at the longest, how short, and at the strongest, how frail! and when we think ourselves most secure, we know not what a day may bring forth. Our days, one after another, are spent apace; and we know not how near to us is our last day, when our bodies shall be laid in the grave, and our souls be called to appear before the presence of God.

O remember how short our time is; and spare us, that we may recover our strength before we go hence, and be no more seen. Make us wise to understand and consider our latter end; and teach us so to number our days, that we may apply our hearts to true and heavenly wisdom.

In the days of health and prosperity, O that we may remember and provide for the time of trouble, and sickness, and death; when the world's enjoyments will shrink away from us, and prove utterly unable to support and comfort us. Instruct us, good Lord, and assist us in our preparation for a dying hour; that we may not be fearfully surprised, but may meet it with comfort and composure. That Thine appearance may be to us the matter of our hopes, and desires, and joyful expectations; that we

may look and long for that blessed time when Thou wilt put an everlasting period to all our troubles and temptations, and exchange our present state of infirmity and sin for a state of endless happiness and glory. O Thou who art our life and our strength, help us so to live, as at the hour of death we shall wish we had lived; and so to make ready for death all our days, that, at our last day, we may have nothing to do but to die; and cheerfully to resign our spirits into Thy hands, O blessed Lord, to whom be ascribed all adoration, and praise, and thanksgiving, forever and ever. *Amen.*

A PRAYER UPON THE DEATH OF OTHERS.

O Thou ever-living and all-disposing God, in whose hands our breath is, and whose summons we must all obey! what are we, and what is man even at his best estate, but altogether vanity! What man is he that liveth and shall not see death? The great and the mean, the wise and the foolish, the evil and the good, all yield up the ghost, and go down to the grave. Thou art pleased, O Lord, to spare us, whilst many of our neighbors and acquaintance are taken to their long home. O, what are we better than they, that we should have farther opportunities of working

out our salvation? Why have not we been called to give an account of our stewardship?

In the death of others, let us see, as in a glass, our own frail and uncertain state. Let us see that there is but a step between us and death, and that however our days may be prolonged on earth, we must at last go to the place appointed for all men living. And when our turn shall come, may we depart in peace, having our souls safe in Thy hands, who art the Resurrection and the Life. *Amen.*

A PRAYER FOR GRACE

TO BE FOLLOWERS OF THOSE WHO, THROUGH FAITH AND PATIENCE, HAVE ENTERED INTO THEIR ETERNAL REST.

O THOU EVER-BLESSED GOD, who art "righteous in all Thy ways, and holy in all Thy works," teach us, under all circumstances, to honor Thy providence and grace. "When we are full, let us not forget the Lord our God." When our heart is overwhelmed, lead us to Thyself, the Father of mercies, and the God of all comfort.

Thou canst make our greatest sufferings beneficial to us. Thou knowest how to make poverty a blessing. Thou canst give us reason to be thankful for pains and sickness; and from death Thou art able to

take away all that is dreadful. How many of Thy servants, O Lord, hast Thou thus favored! accompanying them in the dark valley, and enabling them to pass through it, fearing no evil. O, praised be the name of our God, who taketh away the sting of death, and giveth to his dying servants a victory, through our Lord Jesus Christ.

Whenever we hear of these things—and especially when we ourselves are witnesses of them—let us not fail to learn the important lessons in which they instruct us. Thou teachest us hereby the value of "a good hope through grace;" for we see what a refuge Thou art in the day of trouble, to those who trust in Thee. O Lord, whenever we see or hear of a dying saint rejoicing in Thy salvation, let each of us say, with ardent desire, "Bless me, even me also, O my Father!"

And when Thou art pleased to call those hence who are dear to us, give us grace to surrender them up to Thee, in a right spirit. Let not our grief for the loss of even the excellent of the earth exceed its due bounds. Enable us to give thanks to Thee, for not having taken them away from us sooner. Instead of employing our thoughts on the loss of their company, let us employ them on the examples they have left us. Let us remember how they showed us the way of peace. Let us remember how Thou didst

strengthen them to resist the influence of general wickedness. Let us not forget the patience Thou gavest them in suffering, and the composure with which they were blessed in death. And by the recollection of these things, may we be encouraged and excited to pray for that grace which made them what they were.

O let us be partakers with those whom Thou hast set apart for Thyself. Shed upon us that light, with which Thou hast blessed them. Renew our souls, as Thou hast renewed theirs: that we, walking as they walked, may find God with us, as He has ever been with His servants, "a light, a glory, and a defence."

Look in mercy, O Lord, upon all in this house, and suffer not the eyes of any of us to be dazzled with the false glory of this perishable world. Look especially on the younger branches of this family, and let not their inexperienced minds be led away by the deceitful appearances of present things. Give them grace to seek Thee early, that they may be glad and rejoice all their days. O that from this time, they may each one cry unto Thee, "My Father, Thou art the guide of my youth."

Teach us, O Lord, by every instance of human mortality, to "cease from man," and to fix our dependence on Him who sayeth to His churches, "Lo, I am with you to the end of the world." What though

our tender parent die; what though the friend who is as our own soul, and by whose instructive example we have been edified, be taken from us: *Jesus ever liveth!* O that every stroke which separateth the creature from us, may serve to unite us more closely to the Creator! On Him may we live. To whom shall the widow or the orphan look, but to Him who is the same yesterday, to-day, and forever; and who is able to "make all things work together for good."

Gracious Lord, let us not look so much on the things which are temporal, but more on those things which are eternal;—and let our consideration of the things of eternity have the greatest influence upon us. On all occasions, may we remember "that the time is short," and that it becomes us to "weep as though we wept not; and to rejoice as though we rejoiced not." Let not our hearts be improperly affected, nor our attention be called off from the great business of life, by any of the events of the present state. May we daily remember, that our Lord is coming; and like faithful, diligent, and happy servants, may we *gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought unto us. Amen.*

"OF SUCH IS THE KINGDOM OF HEAVEN."

PART FOURTH.

PRAYERS AND SERVICES FOR CHILDREN AND YOUTH.

FIRST HYMN AND PRAYER FOR A CHILD.

HYMN.

JESUS, blest Saviour! hear my prayer,
And take an infant to Thy care;
O let me dwell within Thy fold,
Thy grace and glory to behold:
Jesus, do Thou my Shepherd be,
That I may ever dwell with Thee.

PRAYER.

O LORD, bless me, and make me a good child. Bless my dear father and mother: bless my dear brothers and sisters: and keep us this night [or day] from all evil. *Amen.*

ANOTHER CHILDS' HYMN.

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

A CHILDS' OCCASIONAL HYMN.

Ere on my bed my limbs I lay,
God grant me grace my prayers to say;
O God! preserve my mother dear,
In strength and health for many a year.

And O, preserve my father too,
And may I pay him reverence due:
And may I my best thoughts employ
To be my parents' hope and joy.

And O, preserve my *brothers* both
From evil doings and from sloth;
And may we always love each other,
Our friends, our father, and our mother;

And still, O Lord, to me impart
An innocent and grateful heart;
That after my last sleep I may
Awake to Thine eternal day! *Amen.*

A MOTHER'S COUNSEL.

THE WAY TO HEAVEN.

Ah well, my child, you know
The way to heaven: each night and morning, pray
To your kind Lord above, and strive each day
To do His will: obey your parents, too:
Be truthful, good and kind in all you do,
And let no angry passions e'er arise.
This do, my child, and you shall reach the skies;
The joys of heaven, you too, one day shall share,
And live forever a bright angel there.

A CHILD'S SONG OF PRAISE TO GOD.

How glorious is our heavenly King,
  Who reigns above the sky!
How shall a child presume to sing
  His awful majesty!

How great His power is none can tell,
  Nor think how large His grace:
Not men below, nor saints that dwell
  On high, before His face.

Not angels, that stand round the Lord,
  Can search His secret will;
But they perform His heavenly word,
  And sing His praises still.

Then let me join this holy train,
  And my first offerings bring:
The eternal God will not disdain
  To hear an infant sing.

My heart resolves, my tongue obeys,
  And angels shall rejoice
To hear their mighty Maker's praise
  Sound from a feeble voice.

THE CHILD'S SECOND HYMN AND PRAYER.

HYMN.

Now in my early days,
  Teach me Thy will to know;
O God, Thy sanctifying grace
  Betimes on me bestow.

Make my unguarded youth
  The object of Thy care;
Help me to choose the way of truth,
  And flee from every snare.

My heart, to folly prone
  Renew by power Divine;
Unite it to Thyself alone,
  And make me wholly Thine.

O let Thy word of grace
  My warmest thoughts employ;
Be this, through all my future days,
  My treasure and my joy.

May Thy young servant learn
  By it to cleanse his way;
And there the sacred path discern
  Which leads to endless day.

Amen.

PRAYER.

O LORD, bless me, and put Thy fear and love into my heart. *May I always speak the truth, and fear a lie!* Bless me in my learning. May it be my delight to read Thy Holy Word, and to do Thy blessed will. Bless my dear father and mother, and grant that I may be a comfort and a blessing to them. May I always love them, and mind what they say to me. Give them grace to train me up in the way that I should go; and may I never depart from it. Bless my dear brothers and sisters; may we be very kind to each other, and dwell together in peace and love. Preserve and keep us this night [or day] from all evil. Forgive us our sins; subdue our evil tempers, and make us holy; that when we die we may go to heaven, and be with Jesus Christ, our blessed Lord and Saviour. *Amen.*

Our Father, who art in heaven, &c.

A CHILD'S MORNING HYMN.

My God, who makes the sun to know
  His proper hour to rise,
And to give light to all below,
  Doth send him round the skies!

When from the chambers of the east
  His morning race begins,
He never tires, nor stops to rest,
  But round the world he shines.

So, like the sun, would I fulfill
  The business of the day;
Begin my work betimes, and still
  March on my heavenly way.

Give me, O Lord, Thy early grace,
  Nor let my soul complain
That the young morning of my days
  Has all been spent in vain.

A CHILD'S EVENING HYMN.

And now another day is gone,
  I'll sing my Maker's praise;
My comforts every hour make known
  His providence and grace.

But how my childhood runs to waste!
  My sins, I fear their sum!
Lord, give me pardon for the past,
  And strength for days to come.

I lay my body down to sleep,
  Let angels guard my head,
And, through the hours of darkness, keep
  Their watch around my bed.

With cheerful heart I close mine eyes,
  Since Thou wilt not remove;
And, in the morning, let me rise
  Rejoicing in Thy love.

A CHILD'S HYMN FOR THE LORD'S DAY MORNING.

This is the day when Christ arose
  So early from the dead;
Why should I keep mine eyelids closed,
  And waste my hours in bed?

This is the day when Jesus broke
  The powers of death and hell;
And shall I then wear Satan's yoke,
  Or in his service dwell?

To-day with pleasure Christians meet,
  To pray, and hear Thy Word;
And I would go, with willing feet,
  To learn Thy will, O Lord.

I'll leave my sports, to read and pray,
  And so prepare for heaven:
O may I love this blessed day,
  The best of all the seven!

A CHILD'S HYMN FOR THE LORD'S DAY EVENING.

Lord, how delightful 'tis to see
  A whole assembly worship Thee!
At once they sing, at once they pray;
  They hear of heaven, and learn the way.

I have been there, and still will go;
  'Tis like a little heaven below;
Not all my pleasure and my play
  Shall tempt me to forget this day.

O, write upon my memory, Lord,
  The texts and doctrines of Thy Word;
That I may break Thy laws no more,
  But love Thee better than before.

With thoughts of Christ, and things divine,
  Fill up this foolish heart of mine;

That hoping pardon through His blood,
I may lie down and wake with God.

A HYMN ON THE ADVANTAGES OF EARLY RELIGION.

HAPPY the child whose youngest years
Receive instruction well;
Who hates the sinner's path, and fears
The road that leads to hell.

When we devote our youth to God,
'Tis pleasing in His eyes;
A flower, when offered in the bud,
Is no vain sacrifice.

'Tis easier work, if we begin
To fear the Lord betimes;
While sinners that grow old in sin
Are hardened in their crimes.

'Twill save us from a thousand snares
To mind religion young;
Grace will preserve our following years,
And make our virtue strong.

To Thee, Almighty God, to Thee
Our childhood we resign:
'Twill please us to look back and see
That our whole lives were Thine.

Let the sweet work of prayer and praise
  Employ my youngest breath,
Thus I'm prepared for longer days,
  Or fit for early death.

ENCOURAGEMENT TO INDUSTRY.

How doth the little busy bee
  Improve each shining hour,
And gather honey all the day
  From every opening flower!

How skilfully she builds her cell!
  How neat she spreads her wax!
And labors hard to store it well
  With the sweet food she makes.

In works of labor or of skill
  I would be busy too;
For Satan finds some mischief still
  For idle hands to do.

In books, or works, or healthful play
  Let my first years be past,
That I may give for every day
  Some good account at last.

A HYMN AGAINST PRIDE IN CLOTHES.

WHY should our garments, made to hide
Our parents' shame, provoke our pride?
The art of dress did ne'er begin,
Till Eve, our mother, learnt to sin.

The tulip and the butterfly
Appear in gayer coats than I:
Let me be dressed fine as I will,
Flies, worms and flowers exceed me still.

Then will I set my heart to find
Inward adornings of the mind:
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

In these on earth would I appear,
Then go to heaven and wear them there.
God will approve it in His sight;
'Tis His own work, and His delight.

A HYMN FOR THE END OF THE YEAR.

SWIFT the moments fly away,
First the hour, and then the day,
Next the week, the month, the year,
Steal away and disappear.

Time is ever on the wing,
While I speak, or think, or sing;
Whether working or at play,
Time is rolling fast away.

Think, my soul! awake and see
What will soon become of thee!
Whither tending, canst thou tell?
Up to heaven, or down to hell?

Jesus, I would humbly pray,
Guide and keep me in Thy way;
Every gift and grace bestow;
Wean my heart from things below.

A HYMN FOR THE BEGINNING OF THE NEW YEAR.

Great God! we sing that mighty hand,
By which supported, still we stand;
The opening year Thy mercy shows;
Let mercy crown it to its close.

By day, at night, at home, abroad,
Still we are guarded by our God;
By His incessant bounty fed,
By His unerring counsel led.

In scenes exalted or depressed,
Be Thou our joy, and Thou our rest;

Thy goodness all our hope shall raise,
Adored through all our changing days.

When death shall interrupt our songs,
And seal in silence mortal tongues;
Thy praises shall our lips employ
In the eternal world of joy.

A HYMN AND PRAYER FOR A YOUNG PERSON

HYMN.

O THAT the Lord would guide my ways,
To keep His statutes still!
O that my God would grant me grace
To know and do His will.

O send Thy Spirit down to write
Thy law upon my heart!
Nor let my tongue indulge deceit,
Nor act the liar's part.

From vanity turn off my eyes;
Let no corrupt design
Nor covetous desires arise
Within this soul of mine.

Order my footsteps by Thy word,
And make my heart sincere;

Let sin have no dominion, Lord,
  But keep my conscience clear.

My soul hath gone too far astray,
  My feet too often slip;
Yet since I've not forgot Thy way,
  Restore Thy wandering sheep.

Make me to walk in Thy commands,
  'Tis a delightful road;
Nor let my head, or heart, or hands,
  Offend against my God.

PRAYER.

O MY GOD AND HEAVENLY FATHER, who hast made me, have mercy upon me, and teach me to know Thee; and incline my heart to love Thee, and enable me in all my life to do Thy will as I ought to do. Thou hast formed me for Thyself. O Thou adorable Saviour, give me Thy grace that I may understand and seek after God; that I may seek Thee early, and with my whole heart. Dispose me to remember Thee my Creator and Redeemer, *in the days of my youth*, and to take upon me now Thy light and easy yoke; that Thou mayest not be unmindful of me in the time of age, nor leave me comfortless in my latter days.

As I grow in years and in stature, so help me to

grow in wisdom and grace, and in favor with God and men. O, keep me from the evil of this world, and carry me safely through it to Thy heavenly kingdom. Dispose me to be obedient to my parents and teachers, and bless to me all the means that are used for my instruction: teach me to profit by them, and to acquire such learning as shall qualify me to discharge with advantage the duties of any station which I shall hereafter be called to fill. O my heavenly Father, take care of me and provide for me; and so dispose of me in the world, that I may be useful in my generation, and a blessing to the place where Thy providence shall fix my abode.

Preserve me, O Lord, from the infection of bad examples; let me never be led away and enticed to follow the despisers of Thy laws; but make me a lover and follower of such as are truly good, and a pattern to others of all "that is lovely and of good report."

O God, Thou knowest my foolishness; have pity on my infirmities, and magnify Thy power in my weakness, that I may live to be made an instrument to promote Thy glory in the earth. Leave me not to myself, but let me ever be taught of God. And take Thou the gracious charge and government of me through life, that in death I may be finally accepted to Thy blessed kingdom in heaven. *Amen.*

SELECTED PORTIONS OF SCRIPTURE,

FOR A YOUNG PERSON, ON RISING IN THE MORNING.

My son, if sinners entice thee, consent thou not; *refrain thy foot from their path.*—*Prov.* x. 15.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—*Prov.* xiii. 30.

Hear, ye children, the instruction of a father, and attend to know understanding.—*Prov.* iv. 10.

For I give you good doctrine; forsake ye not my law. Get wisdom, get understanding.—*Prov.* iv. 2, 3, 5.

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

I have taught thee in the way of wisdom; I have led thee in the right paths.

When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

Take fast hold of instruction; let her not go; keep her, for she is thy life.

Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, but turn from it and pass away.—*Prov.* iv. 10–15.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word.—*Psalm* cxix. 9.

My son, attend to my words; incline thine ear unto my sayings. For they are life unto those that find them, and health to all their flesh.—*Prov.* iv. 20, 22.

Keep thy heart with all diligence; for out of it are the issues of life.—*Prov.* iv. 23.

A MORNING PRAYER,

FOR A YOUNG PERSON.

ALMIGHTY GOD, Thou art the greatest and the best of Beings. I bless Thee that Thou hast made me, that Thou constantly preservest me, and hast made provision to redeem and save me.

I thank Thee, gracious God, for Thy kind care over me the past night, and for the pleasant light of this morning. I now humbly look up to Thee for Thy blessing. Take the charge of me, I beseech Thee, this day. Save me from all harm, especially from sin; and keep me in Thy fear all the day long. I desire to be a child of God. O, make, me one of Thine own children. Guide me with Thy counsel while I am in this world, and afterwards receive me to glory. *Amen.*

Our Father, &c.

SELECTED PORTIONS OF SCRIPTURE,

FOR A YOUNG PERSON, ON RETIRING TO REST IN THE EVENING.

My son, attend unto my wisdom, and bow thine ear to my understanding; that thou mayest regard discretion, and that thy lips may keep knowledge.—*Prov.* v. 1, 2.

Hear me now, therefore, O ye children, and depart not from the words of my mouth.—*Prov.* v. 7.

For the ways of man are before the eyes of the Lord, and He pondereth all his goings.—*Prov.* v. 21.

My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.—*Prov.* vi. 20–22.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. —*Prov.* vi. 23.

My son, keep my words, and lay up my commandments with thee.—*Psalm* vii. 1.

Keep my commandments and live; and my law as the apple of thine eye.—*Psalm* vii. 2.

Bind them upon thy fingers; write them upon the table of thine heart.—*Psalm* vii. 3.

I love them that love me; and those that seek me early shall find me.—Prov. viii. 17.

AN EVENING PRAYER, FOR A YOUNG PERSON

O LORD my God, Thou art good and doest good continually. I thank and praise Thee for Thy goodness to me the day past. I confess before Thee with sorrow and shame the sins and follies of the past day, and of my whole life, and earnestly implore Thy forgiveness. Be pleased, heavenly Father, who never slumberest nor sleepest, to take charge of me this night, and bring me in safety to the light of another day. While I sleep I am under Thine eye; and when I awake I am still with Thee. O grant that whether I lie down or rise up, I may remember Thee, and fear Thee, and be favored with Thy Divine blessing—continually—forever. *Amen.*

Our Father, &c.

A CHILD'S FIRST CATECHISM.

Question 1. Can you tell me, child, who made you?

Answer. The great God, who made heaven and earth.

Q. 2. What does God do for you?

A. He keeps me from harm by night and by day, and is always doing me good.

Q. 3. Have you learned to know who God is?

A. God is a Spirit; and though we cannot see Him, yet he sees and knows all things.

Q. 4. What must you do to please God?

A. I must do my duty both towards God and towards men.

Q. 5. What is your duty to God?

A. My duty to God is, to fear and honor Him, to love and serve Him, to pray to Him, and to praise Him.

Q. 6. What is your duty to man?

A. My duty to man is, to obey my parents, *to speak the truth always*, and to be honest and kind to all.

Q. 7. What do you hope for, by seeking to please God?

A. By seeking to please God I shall become a child of God, and have God for my Father and friend forever. *Amen.*

A CHILD'S SECOND CATECHISM.

Question 1. DEAR child, do you know what you are?

A. I am a creature of God, for He made me, both body and soul.

Q. 2. How do you know that you have a soul?

A. Because I find something within me that can think and know, can wish and desire, can rejoice and be sorry, which my body cannot do.

Q. 3. Wherein does your soul differ farther from your body?

A. My body is made of flesh and blood, and it will die; but my soul is a spirit, and it will live after my body is dead.

Q. 4. For what purpose did God make you such a creature, with a body and a soul?

A. To know and serve Him here on earth, that I may dwell in His presence, and be happy hereafter in heaven.

Q. 5. What do the Scriptures teach you of the knowledge of God?

A. The Scriptures teach me what God is in Himself, and what He is in relation to us who are His creatures.

Q. 6. Who is God, considered in Himself, or in His own nature?

A. God, in His own nature, is a Spirit, everywhere present, without beginning and without end; most wise and powerful; most holy and merciful; most just and true.

Q. 7. What is God, in relation to us who are His creatures?

A. As the great God is our Maker, who gave us our being, so He continually preserves us, and does us good. He is our Lord and Ruler now, and He will be our Judge at last.

Q. 8. How do the Scriptures teach you to serve God?

A. By keeping all His commandments.

Q. 9. Which are they?

A. 1. Thou shalt have none other gods but me.

2. Thou shalt not make to thyself any graven image, or the likeness of anything in heaven or earth, to bow down and worship it.

3. Thou shalt not take the name of the Lord thy God in vain.

4. Remember the Sabbath day to keep it holy.

5. Honor thy father and thy mother, that thy days may be long.

6. Thou shalt do no murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet anything that is thy neighbor's.

Q. 10. What is the sum of these Ten Commandments, which is given us in the New Testament?

A. The sum of the Ten Commandments is,—Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbor as thyself.

Q. 11. What do you mean by loving God with all your heart?

A. To love God with my heart, is to have all the highest and best thoughts of Him, to desire His favor above all things, and to delight to please Him always.

Q. 12. How must you show your love to God?

A. By paying Him constantly the worship that He requires of me; by doing heartily whatsoever else He commands me; by bearing patiently what He suffers to befall me.

Q. 13. What worship doth God require of you?

A. I must hearken diligently to His holy word, and praise Him for His greatness and His goodness: I must pray to Him daily for what mercies I want; and give Him thanks for what I receive.

Q. 14. And what do you mean by loving your neighbor as yourself?

A. To love my neighbor as myself is, to do to all other persons as I could reasonably desire them to do to me, if I were in their place.

Q. 15. How must you show your love to your neighbor?

A. By honoring and obeying those that are set over me; *by speaking the truth*, and dealing honestly with all who are about me;

by wishing well and doing good to all mankind, whether they be friends, strangers, or enemies.

Q. 16. When you have done the will of God, and served Him to the end of your life, what are your hopes after death?

A. When my body dies, and my soul goes into the world of spirits, I hope it will dwell with God, and be eternally happy. *Amen.*

THE CHILD'S THIRD CATECHISM.

RESPECTING THE SINS AND FOLLIES OF CHILDHOOD AND YOUTH.

PART FIRST

Q. 1. WHAT are the chief dangers that attend childhood and youth?

A. We are in danger of many sins; and there are many frailties and follies that attend us in younger years.

Q. 2. What is it that is most properly called sin?

A. Doing what God has forbidden, or neglecting to do what God has required.

Q. 3. What is it you call frailties and follies?

A. Those things which God has not so plainly forbidden; but if they are indulged, will lead us into sinful practices, and are attended with many inconveniences.

Q. 4. How many sorts of sins are committed by mankind?

A. Our sins are of three sorts, viz.: The sins of the heart, the sins of the tongue, and the sins of the life.

Q. 5. Against whom are these sins committed?

A. Some more directly against God, some against our neighbors, and some against ourselves.

Q. 6. But are not all sins committed against God?

Yes—we sin against God in all the evil which we do; but in some sins we do more particular injury to our neighbors or ourselves.

Q. 7. Are children and youth in danger of all these sorts of sin?

Yes—our natural dispositions, with the bad example of others, incline us to evil; so that we children are in danger of these sins, as well as grown persons.

Q. 8. What are the best ways to avoid these sins, and to free yourselves from them?

A. I must do these four things:

1. I must endeavor to see the evil nature and the ill-consequences of every sin I am in danger of.

2. I must be sorry for what evil I have done in time past, and be more watchful for time to come.

3. I must pray for a change of heart, and for strength against these sins.

4. I should also have some good reason, and some proper Scripture in my memory always ready to oppose them.

PART SECOND.

Q. 1. What are the chief sins more directly against God, of which children are in danger?

A. Our sins against God may be ranked under these two heads, viz.: *ungodliness*, and *profaneness*.

Q. 2. What is a sign or mark of ungodliness?

A. When I do not honor and praise God for His greatness and His glory; when I do not pray to Him for the blessings I want; when I do not give Him thanks for what I receive; and when I do not hearken to the word of God, nor obey His commands.

Q. 3. What is profaneness?

A. Abusing or despising anything that is holy, or that belongs to the true worship of the Lord.

Q. 4. Can you give me an account of what are the chief sins against man that children are in danger of?

A. Dishonor of superiors, pride and haughtiness of carriage towards others, immoderate anger, injustice, and lying, evil speaking and slander, cruelty, spite, envy, and uncharitableness.

Q. 5. Let us now inquire what are those sins which chiefly relate to ourselves?

A. Acting contrary to our own conscience, intemperance, wantonness, delight in evil company, waste of time, and thoughtlessness of things to come.

PART THIRD.

Q. 1. When may you be said to act contrary to your conscience, or to sin against it?

A. When I speak or do anything which I think or know to be unlawful.

Reasons against this Sin.—Because conscience is that inward guide which God has appointed in man to direct and govern him, and he can have no true peace or joy without obeying it.

Q. 2. When may we be said to delight in evil company?

A. When we readily follow their enticements, and continue among

them willingly, and without necessity, notwithstanding their wickedness.

Reasons against this Sin.—Because evil company draws young people insensibly by degrees into their evil opinions, and their wicked practices.

Q. 3. When may we be said to be guilty of a waste of time?

A. When I give myself up to an idle and trifling temper, and busy myself often in that which can turn to no manner of advantage, neither as a proper work nor as a proper recreation.

Reasons against this Sin.—Because time is a valuable blessing, and we must give an account to God how we have spent it; and if we should grow up with a trifling humor, and let all our days be wasted in vanities, we shall neither secure to ourselves the blessings of time nor eternity.

Q. 4. What is the last sin which relates particularly to ourselves?

A. Thoughtlessness of the most important things to come, particularly of death and judgment, of heaven and hell.

Reasons against this Sin.—Because all these things are great realities, and are of such vast importance as to demand our most serious thoughts about them. Death and Judgment will come, as surely as if they were already before our eyes; and it is our duty therefore and our wisdom to provide beforehand, and be prepared.

Note.—This brief selection of Catechisms sufficiently embrace the design for which it is intended. Any extended course of instruction, in such form, it is presumed should more properly belong to the teaching of the schools.

THE TEN COMMANDMENTS.

1. THOU shalt have no other gods but me;
2. Before no idol bow thy knee:
3. Take not the name of God in vain,
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due;
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean;
8. Nor steal, though thou art poor and mean·
9. Nor make a wilful lie, nor love it;
10. What is thy neighbor's dare not covet.

THE SUM OF THE TEN COMMANDMENTS.

WITH all thy soul love God above,
And as thyself thy neighbor love.

OUR SAVIOUR'S GOLDEN RULE.

BE you to others kind and true,
As you'd have others be to you;
And neither do nor say to men
Whate'er you would not take again.

DUTY TO GOD AND OUR NEIGHBORS.

LOVE God with all your soul and strength,
With all your heart and mind;

And love your neighbor as yourself:
  Be faithful, just, and kind.

Deal with another as you'd have
  Another deal with you;
What you're unwilling to receive,
  Be sure you never do.

OBEDIENCE TO PARENTS.

LET children that would fear the Lord,
  Mind what their teachers say;
With reverence hear their parents' word,
  And with delight obey.

Have you not heard what dreadful plagues
  Are suffered by the Lord
To him that breaks his father's laws,
  Or mocks his mother's word?

But those that worship God, and give
  Their parents honor due,
Here on this earth they long shall live,
  And live hereafter too.

DUTY OF CHILDREN TO PARENTS.

YE shall fear every man his mother and his father. —*Lev.* xix. 3.

My son, hear the instruction of thy father, and forsake not the law of thy mother.—*Prov.* i. 8.

For God commandeth, saying, Honor thy father and thy mother.—*Matt.* xv. 4.

DUTIES TO AGED PERSONS.

THOU shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.—*Lev.* xix. 3.

Likewise, ye younger, submit yourselves unto the elder.—1 *Peter* v. 5.

RESPECTING THE DUTIES OF THE SABBATH.

A SABBATH well spent
Brings a week of content,
And strength for the toils of the morrow;
But a Sabbath profaned,
Whatsoever be gained,
Is a certain forerunner of sorrow.

OTHER MAXIMS, WORTHY OF OBSERVATION.

LET order o'er your time preside,
And method all your business guide;
One thing at once be still begun,
Contrived, resolved, pursued and done.

Ne'er till to-morrow's light delay
What might as well be done to-day;

And let it be your constant plan,
To compass all the good you can:

Still following Him, 'mid gain and loss,
Who died, our Saviour on the cross—
That by his love and pardoning grace,
High heaven may be your dwelling-place.

SELF-INQUIRIES.

LET not soft slumber close your eyes,
Before you've recollected thrice
Your train of actions through the day,
And where your thoughts have traced their way.
"What know I more, that's worth the knowing?
What have I done, that's worth the doing?
What have I sought, that I should shun?
What duty have I left undone?
Or into what new follies run?"
These self-inquiries are the road
That leads to virtue and to God.

MAXIMS AND SOLILOQUY FOR YOUTH.

1. MY acquirements and success depend mostly upon my own exertions, in cultivating right habits, and in adopting correct rules of life.

2. I will endeavor to excel in both *excellence of character* and learning.

3. The best riches are *great moral worth*, high mental attainments, and a vigorous constitution.

4. To be good, and to do good, is the way to be happy.

5. My duty, interest, and happiness are inseparably connected.

6. I am now forming a character for life and for eternity.

7. I cannot violate the dictates of my conscience without doing violence to myself: *it is a monitor that always speaks.*

INVOCATION.

THOU God of love and wisdom too,
  Of goodness and of truth,
O grant that I Thy will may do,
  O guide my wayward youth.

Thy likeness in my heart create,
  Thine image in my mind;
O may I daily seek the gate—
  The gate of heaven to find.

Thy ways are ways of pleasantness,
  Thy paths are paths of peace;
Thy love will ever seek to bless
  Those who from evil cease.

To Thee, O God! all power belongs;
From me all homage due:
O may I celebrate in songs
Thy praise, as angels do.

SELECTED PORTIONS

From "THE ECONOMY OF HUMAN LIFE."

OF GENERAL APPLICATION, AND FOR THE IMPROVEMENT OF ALL AGES, IN DIFFERENT RELATIONSHIPS OF LIFE.

Bow down your heads unto the dust, O ye inhabitants of the earth! be silent, and receive, with reverence, instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive; there let the precepts of life be made known, let the maxims of TRUTH be honored and obeyed.

All things proceed from God. His power is unbounded, his wisdom is from eternity, and his goodness endureth forever.

Justice and mercy wait before His throne; benevolence and love enlighten His countenance forever.

He it is, O man! who hath created thee; thy station on earth is fixed by His appointment. The powers of thy mind are the gift of his goodness; the wonders of thy frame are the work of His hand

Hear then His voice, for it is gracious; and he that obeyeth shall establish his soul in peace.

FATHER.

A WICKED SON is a reproach to his father; but he that doeth right is an honor to his gray hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also expect to reap.

Teach thy son obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

Teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him.

Teach him justice, and he shall be honored by the world; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful; *teach him religion*, and his death shall be happy.

SON.

BE GRATEFUL, my son, to thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken

for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease; do honor, therefore, to his age, and let not his gray hairs be treated with irreverence.

Forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

BROTHERS.

Ye are the children of one father, provided for by his care; and the breasts of one mother hath given you suck.

Let the bonds of affection, therefore, unite you, that peace and happiness may dwell in your father's house.

And when ye separate in the world, remember the relation that bindeth you to love and unity; and prefer not a stranger to your own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the sup-

port of his whole race; and his care be continued to you all in your love to each other.

RELIGION.

THERE IS BUT ONE GOD, the Author, the Creator, the Governor of the world, Almighty, Eternal, and Incomprehensible.

To the One who is Supreme, most wise and beneficent, and to Him alone, belong worship, adoration, thanksgiving, and praise.

Who calleth forth worlds by the word of His mouth, who smiteth with His arm, and they sink into nothing.

O reverence the majesty of the Omnipotent; and tempt not His anger, lest thou be destroyed!

THE PROVIDENCE OF GOD is over all His works; He ruleth and directeth with infinite wisdom.

The thoughts of thy heart are naked to His view; He knoweth thy determinations before they are made.

Wonderful He is in all his ways; His counsels are inscrutable; the manner of His knowledge transcendeth thy conception.

Pay therefore to His wisdom all honor and veneration; and bow down thyself in humble and submissive obedience to His supreme direction.

THE LORD

Is gracious and beneficent; He hath created the world in mercy and love.

The creatures of His hand declare His goodness, and all their enjoyments speak His praise.

But thee, O man, He hath distinguished with peculiar favor, and exalted thy station above all creatures.

He hath endued thee with reason, to maintain thy dominion; He hath fitted thee with language, to improve by society, and exalted thy mind with the powers of meditation, to contemplate and adore His inimitable perfections.

And in the laws He hath ordained, as the rule of thy life, so kindly hath He suited thy duty to thy nature, that obedience to His precepts is happiness to thyself.

O praise His goodness with songs of thanksgiving, and meditate in silence on the wonders of His love; let thy heart overflow with gratitude and acknowledgment; let the language of thy lips speak praise and adoration; let the actions of thy life show thy love to His law.

THE LORD

Is just and righteous, and will judge the earth with equity and truth.

His eye pierceth the secrets of every heart, and He remembereth them forever.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God, a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in His judgments.

O FEAR THE LORD, THEREFORE, ALL THE DAYS OF THY LIFE, AND WALK IN THE PATHS WHICH HE HATH OPENED BEFORE THEE. LET PRUDENCE ADMONISH THEE, LET TEMPERANCE RESTRAIN, LET JUSTICE GUIDE THY HAND, BENEVOLENCE WARM THY HEART, AND GRATITUDE TO HEAVEN INSPIRE THEE WITH DEVOTION.

THESE SHALL GIVE THEE HAPPINESS IN THY PRESENT STATE, AND BRING THEE TO THE MANSIONS OF ETERNAL FELICITY IN THE PARADISE OF GOD.

A FEW INSPIRING INSTANCES

OF CHRISTIAN FORTITUDE AND CHRISTIAN SENTIMENTS.

THE Elector of Saxony, in his reply to Melancthon, when about to sign the Confession of Augsburg, said:

"God forbid that you should exclude me. I am resolved to do what is right without troubling myself about my crown. I desire to confess the Lord. My electoral hat and my ermine are not so precious to me as the cross of Jesus Christ. I shall leave on earth these marks of my greatness; but my Master's cross will accompany me to heaven."

Anhalt took the pen in his turn, and said:

"I have tilted more than once to please others; now, if the honor of my Lord Jesus Christ requires it, I am ready to saddle my horse, to leave my goods and life behind, and rush into eternity, towards an everlasting crown." Then, having signed, this youthful prince said, turning to the theologians, "I would rather renounce my subjects and my states, rather quit the country of my fathers, staff in hand, rather gain my bread by cleansing the shoes of the foreigner, than receive any other doctrine than that which is contained in this Confession."

Noble reply of Philip of Hesse to the Emperor Charles V.:

"I am in the flower of my age, and I do not pretend to despise the joys of life and the favor of the great; but to the deceitful goods of this world I shall always prefer the ineffable grace of my God."

In the will of Louis XVI. of France, we find these simple and sublime words:

"I recommend my children to my wife; I recommend her to make them regard the grandeurs of this world (if they are condemned to enjoy them) as dangerous and perishable advantages, and to turn their thoughts towards the only solid and durable glory of eternity."

The pious daughter of Louis XVI. obeyed this advice.

There is no more noble trial for him who seeks the kingdom of heaven, than to *speak the truth.* Often the truth brings upon him much sorrow; often it threatens him with poverty, with banishment, with hatred, with loss of friends, with miserable old age; but, as one friend loveth another friend the more if they have suffered together in any long sorrow, so the soul of a just man, for all he endures, clings

nearer to the truth. He mocks the fury of the people, and laughs at the oppressor's rod; and if need be, he sitteth down like Job in the ashes, and God makes his morsel of bread sweeter than the feasts of the liar, and all the banquets of sin.

But let not that sacred vigilance slumber, which watches over evil and good; the fairest of all things are *religion* and *virtue;* for the want of which, all the accomplishments of the outward man are wretched atonements. Nothing can compensate for their absence; no price, however splendid and imposing, can purchase that which is above all human value, calculation and esteem.

SOME CONCLUDING EXTRACTS

FROM DIFFERENT AUTHORS, IN FAVOR OF A STRICT ADHERENCE TO TRUTH AND INTEGRITY—TO RELIGION AND VIRTUE.

EXTRACT FIRST.

As you value the approbation of heaven, or the esteem of the world, *cultivate the love of truth.* In all your proceedings be direct and consistent. "The lip of *truth* shall be established forever." "Lord! who shall abide in Thy tabernacle? Who shall ascend into Thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."

EXTRACT SECOND.

You have heard it already; but you cannot hear it too often; it is the whole art of acting worthily, of acting nobly, comprised in a single sentence: *Never while you breathe, to offend the inward monitor;* "My heart shall not reproach me so long as I live."

EXTRACT THIRD.

There are two things which speak as with a voice from Heaven; that He that fills the eternal throne must be on the side of virtue, and that which He befriends, must finally prosper and prevail. The first

is, that the bad are never completely happy and at ease, although possessed of everything that this world can bestow; and that the good are never completely miserable, although deprived of everything that this world can take away. For there is one reflection which will obtrude itself, and which the best would not, and the worst cannot dismiss; that the time is fast approaching to both of them, when, if they have obtained the favor of God, it matters little what else they have lost; but if they have lost his favor, it matters little what else they have gained!

EXTRACT FOURTH.

ANIMATED by these considerations, let us nourish that fortitude of mind, which is so essential to a man and a Christian.

Let no discouragements nor danger deter us from doing what is right. Through honor and dishonor, through good report and bad report, let us preserve fidelity to our God and Saviour.

Though an host should encamp against us, let us not fear to do our duty. God assists us in the virtuous conflict, and will crown the conqueror with eternal rewards. "Be thou faithful unto death, and I will give thee a crown of life." To him that overcometh, saith our blessed Lord, "I will grant to sit with

me on my throne; even as I also overcame, and am set down with my Father on his throne."

EXTRACT FIFTH.

NEVERTHELESS, there is nothing harsh or unseemly in the cross of our Lord Jesus Christ, in its genuine practical application. His yoke is easy and his burden light. Vital religion to the soul and character of a man is what the soul itself is to his body. It pervades the whole man; it animates and enlivens every part of his mental constitution, every part of his character and conduct. There is no straining, no awkwardness, no unhealthiness in its operation. All its efforts are in unison with the true order of nature; all are imbued with the influence of divine love; all tend to the welfare and comfort of our species, and (though it may be through much of suffering and conflict) to the highest enjoyment of ourselves of which man is capable. The more unreservedly we obey the will of God as it is declared in Scripture, and manifested by His own Spirit, in the secret of the heart, the more tolerable will be our pains, the more exquisite our pleasures, the larger our amount of happiness even here. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "I am the Lord thy God which teacheth thee to profit, which leadeth thee in

the way that thou shouldest go. O that thou hadst hearkened to my commandments. Then had thy peace been as a river, and thy righteousness as the waves of the sea."

EXTRACT SIXTH.

ON THE PLEASURES OF RELIGION.

THESE are the sources of that tranquillity which so commonly falls to his [the religious man's] share; his happiness does not intrude itself; it is deep, placid, and internal. The most unbounded voluptuary that the world ever produced has not a thousandth part of that enjoyment of life that he has whose passions are regulated, and whose hopes are immortal. After the first darkness of youthful ignorance is dispelled, it is the clearest and plainest of all truths, that RIGHTEOUSNESS is the only source of peace; the only system upon which the difficulties and distresses of life can possibly be encountered and subdued. No man is so profoundly ignorant of pleasure as a professed sinner. Pleasure is gained by being the lord and master of our own hearts; by adapting worldly hopes and fears to the nature of worldly things; by obeying God, by trusting to His providence, and by expecting His judgments. This is the discipline which banishes fear, excludes remorse, and renders despair impossible. It gives birth to hope, it cher-

ishes joy, it nourishes great thoughts, it produces enchanting desires, it colors the earth over with the gay light of heaven, and makes the ways of every man the ways of pleasantness, and his paths the paths of peace.

EXTRACT SEVENTH

ON THE IMPORTANCE OF RELIGION.

FROM "Bishop Burnet's History of his own Times," when he thought himself near his end:

"I will conclude this whole address to posterity with that which is the most important of all things, and which alone will carry everything else along with it; which is to recommend in the most solemn and serious manner the study and practice of religion to all sorts of men, as that which is *the light of the world* and the salt of the earth. Nothing does so open our faculties, and compose and direct the whole man, as an inward sense of God, of his authority over us, of the laws he has set us, of his eye ever upon us, of his hearing our prayers, assisting our endeavors, watching over our concerns, and of his being to judge and to reward or punish us in another state, according to what we do in this.

"Nothing will give a man such a detestation of sin, and such a sense of the goodness of God, and of our obligations to holiness, as a right understanding and

a firm belief of the Christian religion; nothing can give a man so calm a peace within, and such a firm security against all fears and dangers without, as the belief of a kind and wise Providence, and of a future state. An integrity of heart gives a man a courage and a confidence that cannot be shaken. A man is sure that, by living according to the rules of religion, he becomes the wisest, the best, and happiest creature that he is capable of being.

"Honest industry, the employment of his time well, a constant sobriety, and undefiled purity and chastity, with a quiet serenity, are the best preservers of life and health: So that take a man as a single individual, religion is his guard, his perfection, his beauty, and his glory."

"Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life and liveth many days, that he may see good: keep thy tongue from evil and thy lips that they speak no guile; depart from evil, and do good; seek peace and pursue it:" for "The eyes of the Lord are upon the righteous, and his ears are open to their cry; but the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."

EXTRACT EIGHTH.

ON THE PLEASURES OF RELIGION;—BEING WORTHY THE CONSIDERATION OF ANY WHO MAY BE NEGLECTFUL OF THE GREAT IMPORTANCE OF A RELIGIOUS LIFE.

A RELIGIOUS man is happy, because he is *secure;* because it is not in the power of accident, or circumstance, to disclose any secret guilt. As he *is*, he has long *been*. He can refer to the blameless tenor of years; to a mind long exercised in avoiding offence towards God and towards man. His present enjoyments are never polluted by bitter remembrances of the past. Whatever he has of honor or consideration among men, he has honestly and safely; it does not depend upon their ignorance, nor upon his dexterity, nor upon any fortunate combination of events. The more men try him, the more plainly they are convinced that he follows after *righteousness* as the truest wisdom, and that this feeling is the plain and simple key to all his actions. Herein it is that the sinner so grossly miscalculates his happiness, and that he is so bitterly taunted by the great masters of ethics in the Scriptures; that he has lost that in which the pleasantness and comfort of righteousness principally consists—*the inviolable security* by which it is accompanied. Believe me, whether you have sold this for money, or parted with it for ambition, or bartered it

for the joy of some vile appetite, you have lost the purest and noblest instrument of human happiness. The time will come when you will say to yourself, why did I do this? Why did I give up my pleasant innocence? In this short and passing life, there is nothing which can repay a man for the loss of his own conscious purity. In extreme old age, he will loathe the chariots and the horses, the purple and fine linen, and the sumptuous fare, the price of his soul, and will remember, (when it is too late,) that the ways of *righteousness* were pleasant, and her paths THE PATHS OF PEACE!

THE VOICE OF A PARENT TO HIS CHILDREN.

THAT GOD whom I daily worship, and call upon to bless both you and me, as well as all mankind;—whose wondrous acts are recorded in those Scriptures which you should so constantly read; who was the God of Abraham, Isaac, and Jacob; whom Job blessed and praised in the greatest afflictions; who was the protector of righteous Joseph, Moses, Joshua, and holy Daniel;—and with whom the spirits of all good men that are departed this life now live: This great God is your loving Father and friend, your good Creator and nourisher, from whom alone you have received your being.

You are as much the care of this great God and Father of all worlds, as if He had no other children but you. He remembers the hairs of your head, watches over you sleeping and waking, and has preserved you from a thousand dangers which neither you nor I know anything of.

How poor my power is, and how little I am able to do for you, you have often seen. I shall, in a short time, die, and leave you to God and yourselves; and I trust in God that I shall go to Heaven, and live among patriarchs and prophets, saints and martyrs, where I shall hope for your arrival at the same place.

Therefore, my children, meditate upon these great things, and your souls will grow great and noble, by so meditating upon them. Let your thoughts often leave these gardens, these fields and farms, to contemplate upon God and Heaven, and upon angels, and the spirits of good men living in light and glory.

Let it be a rule of your life to look up to God in all your actions; to do everything in His fear, and to abstain from everything that is not according to His will. Keep Him always in your mind, and teach your thoughts to reverence Him in every place; for there is no place where He is not.

Worship and adore God with humility; think of Him magnificently, speak of Him reverently, magnify His providence, adore His power, frequent His ser-

vice, and pray to Him constantly and ardently. Next to this, love your neighbor. God would have all men to be happy, therefore do you desire and will the same.

Let it be your motive and spur to all good actions, honest industry and business, to do every thing *in as perfect a manner as you can*—for this reason, that it is pleasing to God, who desires your perfection, and takes account of all your actions, as if written in a book.

Let TRUTH and PLAINNESS be the chief ornaments of your language, and study how to think of all things as they deserve; to choose everything that is best, to live according to reason and order, and to act in every part of your life in conformity to the will of God. As true religion teaches us to be governed by right reason, so it loves and requires great plainness and simplicity of life. Therefore avoid all superfluous show of finery. Let your dress be sober, clean, and modest; not to set off the beauty of your persons, but to declare the sobriety of your minds, that your outward garments may resemble or correspond to the inward plainness and simplicity of your hearts.

As to your meat and drink, in these observe the highest rules of temperance and sobriety, considering your bodies only as the servants of your souls; and

only so nourish them as they may best perform an humble and obedient service to the latter.

And observe this as a very principal thing, of which I have to remind you. Hate and despise all human glory, for it is nothing else but human folly: it is the greatest snare and the greatest betrayer that you can possibly admit into your hearts. Love humility in all its instances, practice it in all its parts; for it is the noblest state of the soul of man. It will set your hearts and affections right towards God, and fill you with tempers that are tender and affectionate towards Him. Let every day therefore be a day of humility. Cherish no anger towards those who would put themselves above you. If they are proud, they are ill of a very bad distemper; let them therefore have your tender pity, and perhaps your meekness may prove an occasion of their cure. But if your humility should do them no good, it will however be the greatest good that you can do to yourselves.

Remember that there is but one person in the world with whom you are to have perpetual contention, and be always striving to excel him;—he is *yourself.*

The time for practicing these precepts, my children, will soon be over with you; the world will soon slip through your hands, or rather you will soon slip through it. It seems but the other day since I re-

ceived these instructions from my dear father, that I am now leaving with you; and the God that gave me ears to hear, and a heart to receive what my father said to me, will, I hope, give you grace to love and follow the same instructions.

A BRIEF DECLARATION

OF

THE AUTHOR'S PECULIAR SENTIMENTS.

By giving utterance to the following sentiments, the writer is quite aware that he incurs the liability of giving some offence—and where, too, it should never be in the least intended. Coming events, however, must ultimately change the current of public opinion ; when the views which may now appear so heretical as to require forgiveness, will no longer be so considered.

Our Christian Faith and Hope does not, perhaps, very materially differ from that of numerous classes of the best men living. In *discipline*, however, we are willing to belong to no particuiar *sect** or party ; and we call no man master, for "one is our Master, in heaven ;"—whilst we would, nevertheless, be diligent to improve in every Christian excellence of character, hoping for the attainment of that "holiness, without which no man shall see the Lord."

* "If we follow in ecclesiastical history the course of the founders of *sects*, we soon become convinced that most religious parties were originally founded by well-meaning persons, but have become defaced by bad men and artful prelates."—Robsham.

The following quotations from a favorite author,* may serve to show wherein we differ from many of our Christian friends, at least in one important particular.

"Under whatever administration or particular form of religion my fellow-men are at work in promoting the cause and kingdom of Christ, if they are but sincere in their love to Him, and faithful to that which they believe to be their duty, I can from my heart bid them "God speed," in the name of the Lord. Nevertheless, Truth is Truth! *What then is the Truth?*

"Now the New Testament is so far from giving any countenance to the division of the body of Christians into the two classes of Clergy and Laity, *Priest* and *People*, that it everywhere upholds a unity, by which any such division is wholly precluded.

"The setting apart of a tribe like that of Levi of old, to be supported by their brethren, and to be devoted to the service of the temple, belongs to the dispensation of the Law. So far as appears from the New Testament, it is wholly foreign from the nature and plan of Christianity."

Again: "If the clerical systems which crept into the Church in times of diminished vigor and purity, and to which the generality of Christians are accustomed in the present day, had been instituted by our Lord, and practiced by his earliest followers, there can be no doubt that we should have found ample notice of it in Scripture. But so far are we from finding such a pattern in the New Testa-

* "The Papal and Hierarchical Systems compared with the Religion of the New Testament."

ment, that a *directly contrary view is there presented to us.*" True, it may be difficult to divest the mind of early associations and attachments to particular systems, especially when any of these systems may have been the means of bringing to us peace of mind, and "a good hope through grace;" although it be admitted that fatal errors are often blended with important truths, and the worst things are sometimes found to be associated with much that is valuable and good. But can we certainly assure ourselves, that in the particular road which we have trod, *alone* are to be found the fruits of faith of the choicest growth?

Dear to the Christian soul as must be the very ground from which he has gathered the heavenly manna, yet, be assured, my Christian reader, that "the Lord's hand is not slackened," as some men would have us count slackness. The spread of the blessed Gospel of peace, the universal prevalence of the most correct principles, and the greatest purity of manners, does not depend on the arm of the State, or any religion as by law established, nor upon any other mere system of man's device. Nay, in many respects the most material, these various systems have been a serious hindrance in the way of the universal acceptance of the Gospel—a stumbling-block—and a well-known rock of offence to thousands.

Do we then advocate anything new?—when complaining of the inefficiency of these many and various systems, whether of church corporations, overburdened with the pomp of power and wealth, or relics of the same systems, divided into smaller sects and parties, distracted as they

so often are by dissensions, and upheld by interests totally at variance with the requirements of the sacred Founder of our holy religion Himself!

On the contrary, we desire a return to the more primitive simplicity of the public and private worship of the Lord our God, and to a much higher standard of devotional ardor and Christian discipline; with a stated participation also in the privileges and ordinances of Baptism and the Lord's Supper, only in the manner well understood, and as clearly taught in the New Testament.

More especially would we have voluntary *unpaid* Christian teachers,* who shall be perfectly independent in the exercise of their profession, eminent for their ability, piety, and wisdom; respectable and influential in their deportment, and who shall be highly honored and beloved for their works' sake.

In the present day, we have abundant evidence that learning is not *wisdom*.† And we are well assured that the common sense of mankind, unaided by the dogmas of the schools, and the influence of the priesthood, would never have led whole communities into the belief of such monstrous and absurd errors as *transubstantiation*, and *the celibacy of the clergy*, or their supposed power *alone* to propitiate heaven on our behalf; nor into the persuasion, that any assumed pre-eminence, arising from what is called *apostolical succession*,‡ should convey a sort of right and title to the

* See the note in the Appendix, No. 1.

† As an instance illustrative of this, see note in Appendix, No. 2.

‡ See note in the Appendix, No. 3.

bargain and sale of rich preferments—tending to perpetuate a train of scandals in the church, which have long disgraced the Christian name. Nay, and we even regard the high authority as being positively demonstrative, which teaches that —in all things relating to pure religion and godliness of life —"the wayfaring man, though a fool, need not err therein."*

Words may be multiplied, and volumes might be written in evidence upon self-evident truths. But the present systems do not evangelize the world; and we greatly fear that they never will!

Still, far from the desire of any leveling system which should *bring down* the priesthood to an inferior degree, we rather hope to witness, in the progress of improvement, the elevation of *the people.* And being earnestly desirous that some amongst the *truly* learned, who are also qualified for the work, would advocate these views, we will yet patiently abide—enjoying, nevertheless, the steadfast assurance, that ere long some very great and important changes will be effected in the Christian world, corresponding with the many other extensive improvements of the age; and which, whilst tending to the diffusion of a much superior order of Christian enlightenment, will as certainly secure, to the joy of the good and wise, the happy, long hoped for result of a far greater general advancement of *true religion* in the world than has ever been known of before.

And for this we pray, "Thy kingdom come," "Thy will be done *on earth,* as it is in heaven." *Amen.*

* In reference to this truth, see note in the Appendix, No. 4.

APPENDIX TO THE DECLARATION OF SENTIMENTS.

NOTE I.

IN REFERENCE TO "UNPAID CHRISTIAN TEACHERS."

THOSE we believe are the best practically qualified Christian teachers, who continue in the exercise of their respective callings or occupations in life. On the necessity and exercise of a "*calling*," Bishop Sanderson says—"Without which, we despise God's ordinance, and smother his gifts: we expose ourselves to sinful temptations; we deprive ourselves, our families, and the poor of due maintenance," &c.—"Brethren, let *every man* wherein he is called therein abide with God."—1 *Cor.* vii. 27.—N.B. The Bishop *himself*, it is to be observed, is herein supposed to be excused, nevertheless, as well as all the other "inferior clergy."

NOTE II.

In illustration of this fact, take the following quotation, as a sufficiently significant instance:

"Learn then to cherish the blessings which God has vouchsafed to you, in having given you *pastors* who have received this commission. *The dissenting teachers have it not*—they lay no claim to *regular succession from the Apostles;* and though the Roman Catholic clergy *have*, indeed, been ordained by the hands of the Bishops, they are mere *intruders* in this country, have no *right* to come here, and besides have so corrupted the truth of God's word, that they are not to be listened to for a moment."—*See Oxford Tracts for the Times*, Vol. I. No. 35.

N. B. So, indeed! according to the wisdom of these, *the learned*, one class of laborers in the Lord's vineyard are here said to have no claim to their commission—exclusive of all the many zealous

servants of God among the dissenters of the past two hundred years! And another class, it is admitted, "have, indeed, been ordained by the hands of the Bishops," but, we are told, are to be considered as "intruders in this country." Notwithstanding the terms of their clearly assumed valid commission, "Go ye into all the world, and preach the Gospel to every creature." *Can* SUCH LEARNING *as* THIS *be wisdom?*

NOTE III.

With respect to Apostolical Succession, Dr. Adam Clarke says: "It is idle to employ time in proving that there is no such thing as an *uninterrupted* succession of this kind. It does not exist—it never did exist. It is a silly fable, invented by ecclesiastical tyrants, and supported by clerical coxcombs."—*See Commentaries on Heb.* v. 4.

NOTE IV.

"*The wayfaring man, though a fool, need not err therein.*" In reference to this truth, we have a high testimony from one of the most admired, gifted, and liberal dignitaries of the church, as follows:

"Almighty God, in revealing to us His Gospel, would have defeated his own benevolent purpose, if everything which that Gospel contains might not be apprehended *without laborious and critical study.* Upon the more important and practical parts of Christianity, there has been little or no controversy. Everybody knows that mercy, that charity, that meekness, that obedience to the higher powers, that every fundamental principle of morals on which the happiness of mankind reposes, are taught in the sacred writings, with a strength which rivits attention, and a precision which excludes mistake."—*See Sermons by the Rev. Sydney Smith.*

"Christianity," says D'Aubigne, "*is a new creation.* It lays hold

of the inner man, and transforms him in his inmost principles—so that man no longer requires other men to impose rules upon him, but, aided by God, he can of himself, and by himself, distinguish what is true, and do what is right.—*And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest.*"

This same writer (D'Aubigne) elsewhere observes: "The history of past ages," [and we fear the present age cannot claim to be wholly exempt], "is, that Christian truth has always had to encounter two powerful adversaries, the depravity of the world, *and the fanaticism of the priests.*" As being opposed to these adversaries, though not, we believe, to the growing opinions and the good common sense of mankind, the writer has no hesitation in quoting one more additional extract, viz.:

"When it shall be generally understood, as I trust ere long it certainly will be, that a Priesthood—a Clergy—is no part of Christianity, then will the chief" [or we should say *one* of the chief] "objections of its opponents be silenced; for, whereas it is now most common to connect all the crimes of ecclesiastical history with the Christian religion, and to consider the clergy as the Church of Christ, and to attribute their enormities and disorders, whether of oppression, superstition, or avarice, to the influence of that religion, of which they declare themselves to be the only authorized interpreters, so, when it shall be known that the clergy are no part of the Church, but are wholly alien to the Gospel, then may we indulge a lively hope that one great cause of antipathy to Christianity is removed, and that the religion of Jesus will appear in a new and attractive aspect to those who have hitherto viewed it through the medium of the sacerdotal veil."—*See "The Heresy of a Human Priesthood Considered."*

CONCLUSION.

It is no small gratification to the writer of this "Declaration of Sentiments," to find that opinions are already freely issuing from the press, which are more or less directly confirmatory of the views he has long entertained.

The following is from a pamphlet by A. Alison, Esq., entitled "Our Future Policy," addressed to "the electors of the United Kingdom,"—England.

"Salvation in consequence of *faith alone*, leads to another error, no less injurious: we allude to the doctrine of the Priesthood! If it be true that everything is transacted for us in heaven, and that we can do nothing for ourselves, we require a priesthood to take care of our souls while in this life; an altar and a daily sacrifice are indispensable. *The doctrine of the Priesthood is supported by no authority which can be drawn from the New Testament;* and with respect to the Old Testament, that refers to a dispensation which has long passed away, and is declared by St. Paul to be no longer binding."—"And," continues this writer, "*it is to a further reformation of religious belief that the nation must chiefly look for safety in the present crisis.*"

An important indication of the progress of those more enlightened views—which if realized in their fullest extent and influence, would be hailed with acclamation, to the gen-

eral joy of both angels and good men—is evinced by the appearance of the following small TRACT, circulated in England. And as it so well expresses the sentiments of the writer of this "Declaration," on one of the most important doctrines of the Christian religion, it is here presented to the reader unreservedly.

WHAT SHALL I DO TO BE SAVED?

THIS is a question which in serious moments occurs to every one born in Christian society. *What shall I do to be saved?* On a true answer depends our eternal happiness; and a false answer, if followed, will lead to hell. And a false answer is given by nearly all the preachers in the churches and chapels of this land. This false answer is not given *designedly;* but it is none the less dangerous on that account.

These preachers tell us that if we would be saved we must have faith in the blood of Christ, cruelly shed by the Jews nearly two thousand years ago. That His death upon the cross was a penalty paid to appease the wrath of God (who is love itself!) for the sins of the whole world, through all time. That this blood will wash away any wickedness we have committed or may commit, and that nothing else will. That without faith in this blood the best man must go to hell, and that with this faith, obtained even in the hour of death, the worst man is sure of heaven. That a good life

contributes nothing to salvation, but is only a sign of this faith. At Liverpool a captain was lately hung for the murder of a poor sailor, whom he had cruelly tortured to death. Before his death, this wretch became possessed of this faith, believed he was going straight to glory, and the jail chaplain reported to the newspapers that "his death was everything that the death of a Christian ought to be."

Stripped of all pretense, this is the doctrine taught by nearly all the preachers in this land. And to propagate this delusion among working-men, they open Exeter Hall and Westminster Abbey, and multiply open-air services. This is *their* way to heaven. Let us give thanks it is *not* the Lord's way!

In a matter of life and death, it is not for one to be nice and dainty about words. Be it then said boldly—this doctrine of Salvation by Faith alone is a Satanic doctrine: it is contradicted by the whole word of God, and by every man's common sense; and instead of leading men to life and heaven, it draws them into carelessness, into death, and hell.

But let us prove what we say; and that we may do so, let us proceed at once to head-quarters. Let us go to the Lord Jesus Christ, "in whom dwelleth the whole fullness of the Godhead bodily," and whose authority what man shall gainsay?

Jesus Christ came to save men *from* their sins, not *in* their sins, and He gave an exact answer to that great question, "What shall I do to be saved?"

A lawyer asked Him, "Master, what shall I do to inherit eternal life?" The Lord said unto him, "What is

written in the law? How readest thou?" The lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Now my friends, mark our Lord's answer; mark it well, and never forget it, and know from it that the doctrine of salvation by faith alone is untrue. The Lord said:

"Thou hast answered right: this do, and thou shalt live." —*Luke* x. 25–28.

Our blessed Lord on another occasion said: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that *doeth the will of my Father which is in heaven.*"—*Matt.* vii. 21.

Not a word, you see, about believing in His blood, but solely about *doing* the will of God.

Again, He said,

"If ye love me, keep my commandments. He that hath my commandments, and *keepeth them*, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. If a man love me, *he will keep my words;* and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings."—*John* xiv. 15, 21–24.

You will be told by some preachers that you cannot keep the commandments. You may reply that you are not so foolish as to believe that the All-wise and Merciful Lord Jesus ever requires of man more than he can perform. "My yoke," he said, "is easy, and my burden is light."

Again, He said to the young man who asked, "What shall I do that I may have eternal life?"

"If thou wilt enter into life, keep the commandments."—*Matt.* xix. 17.

Not a word about looking unto Him as a sacrifice for sin, but only about giving up sinning, by keeping the commandments. To the woman taken in adultery the Lord did not say, "Wait until I die, and my blood shall wash away your crime." No, but only this, "Go and sin no more."—*John* viii. 11. And this is the Divine advice to all sinners, and any other is only a snare of the evil one.

In the Revelation the judgment is described thus: "A book was opened, which was the book of life, and the dead were judged out of those things which were written in the books, ACCORDING TO THEIR WORKS," (xx. 12, 13); and again, in the same book, it is said by the Lord, "Behold I come quickly, and my reward is with me, that I MAY GIVE TO EVERY ONE ACCORDING TO HIS WORKS."—xxii. 12.

Observe here once more there is not a syllable about faith, but altogether about deeds, life, works. It is not what a man *believes*, but what he *is* and *does*, that is of importance in the Lord's sight.

Time would fail, and your patience, or I might quote passages from the whole Word of God which would prove as clearly as those cited, that salvation and life in heaven are only attainable by ceasing to sin and keeping the commandments. Only in this way can a man save his soul. None have entered heaven, none will ever enter heaven, except by

a life regenerated and purified by obedience to the commandments.

This regeneration of the soul is easy. It is not done by one great effort, but by many little ones. It is not done in a moment, but it is done in hours, days, years. A man is saved whenever his chief desire is to do that which he knows to be just and right, and when he feels hurt and pained when he has carelessly given way to his selfish nature, and is ready to redress any wrong he has done.

Whilst the love of God and man is the kingly love of the soul, yet it is a work of time to bring the selfish loves into order and subjection to it. They are continually rebelling, and now and then breaking into action. But with patience, with prayer, with the daily counsel and help of the Word of God, their thorough conquest is at last attained, the peace of heaven fills the soul, and at death the man awakes among the angels, blessed for ever.

And to attain this salvation it is not necessary that a man go out of the world, or become a melancholy, unsocial being. Far from it: the reverse is the case. In doing the daily duty God has appointed us, in loving and helping our neighbors, in becoming gentle, affectionate, and truthful, consists salvation itself. For what is salvation? It is only deliverance from evil. And what is evil? It is only selfishness.

The difference between an angel and a devil is but the difference between a supreme love for others, and a supreme love of self. The angel loves others, and would serve others at the sacrifice of himself; a devil loves himself alone, cares

for others only as they serve him, and for his own pleasure does not care what suffering he inflicts.

And to become an angel a man has only to subdue in himself self-love and cultivate neighborly love.

This then is the way of life, this is the one way of salvation as taught by our Lord Jesus Christ. Turn then, my reader, a deaf ear to all lying wonders about salvation by faith *alone*, and to that heathenish fable about the sacrifice of Christ to appease the wrath of God!

Only think what a changed world this would become, if instead of preaching this barren doctrine of salvation by faith alone, *this* TRUE *gospel of Christ* were taught! How men would be turned from their selfishness and wickedness were they assured that *self-love was hell itself*, and that the only way to happiness and heaven was a good and useful life here. That no death-bed terror could save or change a heart hardened in selfishness. Well has it been said, this "*Doctrine of Justification by Faith alone is the curse of Christendom.*"

It required a Luther to take the Bible from the Romish priests and give it to the people. It will require a greater than Luther to rescue the Bible from the vain traditions of Protestant preachers, and give the people its Divine interpretation.

END OF VOLUME I.

THE AUTHOR TO THE READER.

At various periods in history, as is well known, widely different views of scripture truth have often been entertained. And there does not appear to be any reason why the present should be considered an exceptional era in this respect. On the contrary, it would rather seem that the present times are fraught with every indication of the approaching advent of a *New Dispensation*, adapted to the advanced intelligence of the age—wisely "ordered in all things, and sure."

The writer of the sentiments expressed in these volumes, does not, however, for a single moment, call in question either the sincerity or piety of those who conscientiously differ from him in opinion. He only claims for himself the liberty conceded to others, of exerting his best efforts—according to his own peculiar views—towards promoting *the cause of* VIRTUE, and *the love of* GOODNESS *and* TRUTH.

Let then the courteous reader accept these books in the same spirit of kindness with which they are offered, and at least one benefit will be the result—a mutual exercise of the grace of *charity;* one of the most acceptable evidences of Christian brotherhood and good will. While, under the same favorable auspices, the whole work may be confidingly submitted to the verdict of a just and liberal, a free and enlightened people.

25 Nov. 1859.

OPINIONS OF EMINENT MEN, AND OF THE PRESS.

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